

NEW SERIES

THE  
CLERGY REVIEW

MARCH 1938

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*CONTENTS INCLUDE*

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BY VERY REV. V. McNABB, O.P.

**"RECAPITULATION" IN CHRIST**

BY REV. E. LEEN, C.S.Sp.

**FALLOW FIELDS**

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# THE CLERGY REVIEW

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PERMISSU SUPERIORUM

# The CLERGY REVIEW

NEW SERIES.

VOL. XIV, No. 3.

MARCH, 1938.

## THE POPE AND THE BIBLE

AT the outset I must apologize to my readers for the necessary scantiness of what I shall provide for them. The subject of what the popes have done for the Bible is such an overladen table of good cheer that the little I can compress into the space allotted can hardly be more than a slightly developed menu.

To make the vast subject clear, I will divide it into three parts :

- (1) What the popes have done in giving the Bible.
- (2) What the popes have done in spreading the Bible.
- (3) What the popes have done in safeguarding the Bible.

### I

#### WHAT THE POPES HAVE DONE IN GIVING THE BIBLE

When I speak of the popes, I mean the bishops of Rome, not merely in their individual action, but also in their collective action as the Church of Rome.

It is agreed that the Church of Rome has had no part in giving us the Old Testament, though it has now the major part in spreading and safeguarding the Old Testament ; but it is beginning to be agreed, or at least mooted, that the Church of Rome has had the principal part in giving us the New Testament. Indeed, a detached higher criticism, with no prejudice in favour of anything but the truth, would conclude that the New Testament was a not very successful, but a very obvious, attempt of the Roman Church to forge biblical authority for its supremacy.

What Fr. Puller wrote and what Dr. Kidd quoted from Fr. Puller would be taken as true :

There is nothing more absolutely certain in the history of the Church than that the papal jurisdiction outside the suburbicarian provinces mainly arose out of the legislation of the State. Erastianism begat it, and forgery developed it.<sup>1</sup>

Leaving aside the questionable courteousness and, perhaps, charitableness of the last sentence, we remark that in searching for the forgeries that gave authority to the Roman Church's primatical claims Dr. Kidd and Fr. Puller should have gone further back beyond Leo and Hilary. They should have gone back to the time when the New Testament, and especially the Gospels, were forged, and by some confidence trick were forced upon the acceptance of the Church both East and West.

That this is no fanciful view of the present writer may be judged by the following facts : Dr. A. E. Garvie in his commentary on St. John's Gospel entitled *The Beloved Disciple* says :

I find it quite impossible to regard the Appendix (Ch. xxi) as the words of the Evangelist. . . . The immediate purpose of this addition was to prove St. Peter's restoration to apostolic authority.<sup>2</sup>

Dr. V. N. Stanton is even more emphatic on the Petrine or Roman character of the Fourth Gospel. He agrees with Bacon "that the purpose of the Appendix and the other changes introduced into the Gospel was to commend it to Roman Christians whose views as to the Gospel narrative and to a Petrine supremacy had been moulded by St. Mark".<sup>3</sup>

Purely objective commentary would convince us that whenever and by whomsoever written the Fourth Gospel represented the Roman tradition of leadership and headship.

<sup>1</sup> F. W. Puller : *The Primitive Saints and the See of Rome*, p. 196 ; quoted by B. J. Kidd, *The Roman Primacy*, p. 128.

<sup>2</sup> A. E. Garvie : *The Beloved Disciple*, p. 30.

<sup>3</sup> V. N. Stanton : *The Gospels as Historic Documents*, pt. iii, p. 27.

The same Roman purpose is so undeniable in the Gospel of St. Luke and the Acts of the Apostles that Bauer and others have considered St. Luke's work as that of a peace-maker between St. Peter and St. Paul, but a peace-maker who, though a follower of St. Paul, has never given his master the altitude of St. Peter.

After the Gospel of St. John no Gospel is so Petrine as that of St. Luke.

Again, it is the Roman Church that is the clue to the Acts of the Apostles. This book is clearly the first of those official *Acta Martyrum* which were officially compiled in the Roman Church. No wonder that it begins and ends as it does.

The quite objective view of the Acts is that the man whose praise was in the Gospel of Jesus Christ was commissioned by the Roman Church to give account of their two great founders, SS. Peter and Paul, up to the times of St. Paul's coming to Rome. The Roman doings of the two saints were sufficiently well known to the Roman Church to dispense them from asking St. Luke's aid in giving the Roman doings of the first two Roman pontiffs! The Roman Church therefore has the chief share in the making of the Gospel and Acts of St. Luke.

If St. Matthew's Gospel had given us nothing else but St. Peter's confession and profession of faith in Jesus Christ followed by Jesus Christ's words confirming him as Rock and promising to build the Church on him, we should have felt the Roman—or, if you will, the papal—tone of the Gospel.

St. Mark's Gospel is in many ways the most important and authoritative of all the Gospels. It was published as an authentic record of the teaching (διδασκη) of Peter—or, rather, an authentic record of St. Peter's record of the teaching of Jesus Christ. Even its opening words, "ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ", like the opening words in papal

documents, make history, and are authoritative. Gradually the other three works of Matthew, Luke, and John were called, not very fittingly, "Gospels".

Even the significant word "*αρχή*" finds its way into the opening phrase of the gospels of St. Luke (*ἀπ' ἀρχῆς*) and St. John (*ἐν ἀρχῇ ἦν ὁ Λόγος*). But this Roman preaching of St. Peter was of such importance and of such orderliness that St. Matthew's Hebrew work seems to have been withdrawn by St. Matthew in order to give a fuller work in Greek incorporating the work of St. Mark.

Thus in the origin of the Gospels no other See has had the same influence as Rome.

The great group of St. Paul's Epistles owe their unique position—as indeed St. Paul himself owes his unique position—to Rome. St. Peter in his prison encyclical to all the faithful spoke of the epistles of his "most dear brother Paul, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction" [2 Peter iii, 15, 16].

These authoritative and, shall we say, ecumenical words from St. Peter's prison in Rome put the Epistles of St. Paul amongst the inspired writings.

We have also ventured elsewhere to suggest that the exalted position of St. Paul's writings and person was largely due to the fact that, if only by a few months in prison, he succeeded St. Peter in the Roman see.

The New Testament is, then, an almost completely Roman or papal book, which a candid and unprejudiced criticism will, sooner or later, discover and, we hope, accept.

It has been said that one of the greatest dis-services Roman Catholics have done to Protestants was the writing of the New Testament, because it misled well-intentioned Protestants to rest their faith and build their Church on a visible writing and not on the visible writer. But we cannot help

thinking and praying that the survivals of the true Catholic belief in the Bible, and especially in the New Testament, will turn men's minds and hearts to the Christ-commissioned Church which has given us the New Testament amongst the thousand other spiritual gifts to our minds and hearts.

## II

## WHAT THE POPES HAVE DONE IN SPREADING THE BIBLE

From the earliest times Rome of the Christians was active in spreading the Bible. Her earlier Liturgy is biblical. Her sacramental rites, though belonging to the New Dispensation, had psalms and readings even from the Old Testament. Her priesthood's chief study were Moral Theology (primitively called On Penance) and Dogmatic Theology (called, even in the late thirteenth century, Sacred Scripture).

Apostles like St. Patrick and St. Theodore of Canterbury brought the Roman devotion to the Scriptures into these islands. So instant and fervent was the welcome given to this gift from Rome that these islands were soon sending back to Southern Europe masterpieces of biblical texts like the *Codex Amiatinus*.

Again, Rome meant so much to the first Christian emperor, Constantine, that we see its influence in Constantine's commanding Eusebius to provide fifty Codices for the church of his new capital, Constantinople. No doubt the Emperor had been moved to this generosity by the story of the many Roman martyrs who had preferred to give up their lives rather than give up the sacred books when Diocletian had ordered all copies of the Scriptures to be given up and destroyed.

Constantine's Greek Testaments were meant mainly for the Greek-speaking East. But in the West, where Rome was dominant, the Bible, translated into the vulgar tongue, had an influence far beyond what it had in the East. The Latin Testaments copied by the great Latin Churches of the West for the next thousand years are the most precious and noblest books that ever were, or perhaps ever will be, made by man. They will still be artistic if not literary or religious treasures long after the products of the paper-mill and the printing-press are undecipherable rags.

Perhaps an old lover of biblical lore and fellow-friar of Hugh of St. Chair may recall another glory of those who pride themselves on being Roman Catholics. When the Friar-Preachers, and especially the English Friar-Preachers, in their devotion to the very letter of Scripture, drew up their first biblical concordance, we may be allowed to think that modern biblical scholarship was born. Once the fruits of that scholarship were applied to the original languages of the Hebrew, the result was as astounding as after the invention of printing. Ever since that day the soundest biblical scholar is the one who knows how to use his concordance most effectively.

Again, when Adrian IV commissioned St. Thomas Aquinas to draw up his famous *Catena Aurea*, the twin Church principles of Scripture and tradition were fastened together with links of steel.

It seems almost incredible to modern students of the early Renaissance that the men who are taken to have adored Plato and even Cicero as gods should have had such regard for the Bible. Yet it is recorded of the great humanist Nicolas V that he

promised a reward of five thousand ducats to anyone who would bring him the Gospel of St. Matthew in the original tongue. This, of all possible discoveries, was the one he



prized most. . . . Gianozzo Manetti was commissioned to . . . translate the whole Bible from the original Greek and Hebrew texts.<sup>1</sup>

A testimony of great value is given by that great biblical scholar the late G. H. Turner, Ireland Professor of Exegesis in his posthumous work *The Oldest Manuscript of the Bible*. He writes :

When in the middle of the fifteenth century Lorenzo Valla, a canon of the Lateran Basilica, took up the study of the texts of Scripture, the Greek movement of the Renaissance was already beginning to be dominant ; the most corrupt copy of the inferior text that prevailed in Constantinople was assumed to be of superior value to anything extant in Latin.

Valla's attitude was inherited by Erasmus, and in only one of Erasmus's five editions of the Greek Testament was a place allowed to the Vulgate translation. The services of Erasmus to sacred learning in popularizing the knowledge of the New Testament in its original language were of incalculable value ; but it never occurred to him that a purer text of the version he despised would have brought Western Christianity to a closer acquaintance with the sense of the New Testament documents than the depraved Greek text of which he was so proud.

So the defence and purification of the Latin Vulgate was left to the scholars of the Roman obedience, with the queer result that throughout the sixteenth century the great contribution to the improvement of Scripture was not made by the Protestants but by Roman Catholics.

Cardinal Ximenes's *Complutensian Polyglot* was an infinitely better text of the New Testament, whether Greek or Latin, than the edition of Erasmus. The Sixtine edition of the Septuagint published under the auspices of Sixtus V in 1587 is a splendid monument of scholarship. The Vulgate texts of the Stephanus family in Paris, the work of the Louvain savants like Hentenius, O.P., and Lucas of Bruges, and finally the official Roman edition of Pope Sixtus V and Pope Clement VIII constitute between them

<sup>1</sup> Pastor : *History of the Popes*. Eng., 4, ii, 205, 206.

a record of which the Roman Church has no reason to be ashamed (pp. 19-20).

This scholarly conclusion—or, if you will, admission—by a biblical scholar outside the “Roman obedience” is a valuable guide to our separated brethren in their centenary zeal for a translation of the Bible into racy and rugged but not always accurate sixteenth-century English. As it stands, it is one of those all-too-few things “that are towards our peace”.

With this acknowledged activity and, indeed, supremacy of the Roman papal Church in spreading the Bible, we pass to our third and last section.

### III

#### WHAT THE POPES HAVE DONE IN SAFEGUARDING THE BIBLE

Before the invention of printing, books, whether secular or religious, were the possession largely of the rich, or, at least, of the few. Possibly not a hundred individuals or even a hundred libraries owned the complete works of Cicero or of Plato. Possibly not a thousand individuals or libraries owned a complete Bible. It is agreed that no book was so commonly known and used in pre-printing days as the inspired word of God. There were no restrictions on those who wished to copy it or to spread it or to read it.

The printing-press soon began to put the Bible into the hands not only of the rich and the scholars but of the poor and the illiterate. When we reflect that a great part of the older of the two books was a code of laws and that another and almost greater part was a group of prophecies, about the meaning of which the fellow-countrymen of the prophets differed,

the spread of this book amongst the many was not unattended with danger. A state of things had arrived without precedent in the history of the Old Testament or the New.

Professor Turner has told us how such scholars and humanists as Erasmus were too drunken with the new wine to realize that the thing they despised because it was Western and perhaps "monkish" was more scholarly than the thing they prized because it was Greek and Byzantine. And if such befell the green wood, what might be expected of the dry?

It is probably true to say that in the delirium caused by Gutenberg, as in the later delirium caused by Columbus, the Church was the only great institution that did not part with its wits and peace. As if by a divine guidance, which so often seemed at issue with the Roman weakness and wickedness of its officials, the Church dealt with the biblical difficulty as we now see to have been wise. She gave the number of the inspired books, and she began to formulate the meaning of their inspiration.

Already, in 1441, the General Council of Florence under Eugenius IV had given ecumenical authority to the list of inspired books which had been given local authority by the Provincial Council of Carthage in 397. Both these Councils included what most of the Protestant Bibles did not include in their list—the seven so-called apocrypha or deuterocanonical books of the Old Testament. The result was sufficiently humorous because it was the Protestants rather than the Roman Catholics that were withholding part of the Word of God!

The great Council of Trent which owed so much to the scholarship and courteous charity of the Englishman Cardinal Pole perhaps owed more than we have yet felt to his influence in its attitude towards the sacred Scriptures. Almost the first

matter to be discussed and decided was the place held by the Bible in the Church. The Council reasserted the full canon of the Provincial Council of Carthage and the General Council. But, perhaps by Pole's influence, the Council added the significant words: "If anyone shall not receive these entire Books with all their parts . . . let him be anathema."

Then, in view of the new harvest of translations, and even of translations into Latin, it gave to the Vulgate alone the title of authentic. Moreover, it safeguarded the Bible from unskilled explanation of a most mysterious book by laying down two wise rules. As the writings were the gift of a writer: (1) no one should interpret the book contrary to the official interpretation, and (2) no one should interpret the book against the unanimous consent of the Fathers, whose unanimity would be a sign of the Church's interpretation.

The mass production and distribution of the Bible in the vulgar tongue had occasioned almost incredible abuses. Light is thrown upon these abuses and upon the Church's almost impossible task of safeguarding the Bible by the following decision of the Council:

. . . Wishing to repress that temerity by which words and sentences of Sacred Scripture are turned and twisted to all sorts of profane uses, namely, to things scurrilous, fabulous, vain, to flatteries, detractions, superstitions, impious and diabolical incantations, sorceries and defamatory libels . . . [the Council] commands and enjoins . . . that no one may henceforth have in any way to apply the words of sacred Scripture to these and suchlike purposes.<sup>1</sup>

The group of ecclesiastics who met at Trent were too near to the realities of the religious situation for this humiliating catalogue of abuses to be a mere figment of controversy. As it is no figment, but accurate history, it leads us to wonder if the traditional

<sup>1</sup> Conc. Trid., Sess. iv.

honour given to the Bible would have survived without the divinely assisted guardianship of the Church of Rome.

The concern of the Council of Trent for the spread and worshipful use of the Bible has given the little band of anti-Erastian Catholics of this land a unique fame. In 1582 there was published at Rheims an English translation of the New Testament. The four translators, William Allen, Gregory Martin, Richard Bristow, and Thomas Worthington, were all Oxford graduates. It is no exaggeration to say that though there had been many attempts to translate the Scripture into modern European languages, this was the first attempt to give a scholarly translation. Indeed, so concerned were these exiled Catholics for the accurate scholarship of this English version that they were almost careless of their English.

The effect of this first scholarly English was immediate and profound. There is a letter from Allen dated March 6, 1583, Rheims, saying :

Great complaints are made by the Privy Council [i.e. against the University of Oxford] on account of the number which leave the colleges and are supposed to take refuge with us.

They urge with intolerable fury against the Testament lately revised and published ; and cast into prison all who are found with copies in their possession both Catholics and heretics or at least schismatics.<sup>1</sup>

The Old Testament translation was so poverty-stricken that it could not be published at Douai until 1609. But it followed so closely the lead of scholarship set by the Rheims New Testament that it unexpectedly occasioned a translation, the Author-

<sup>1</sup> (*Records of English Catholics*, Pt. II, ii, 183, quoted in *Records of English Province at the Society of Jesus*, vol. VII, p. 1340, note 5.) The common persecution of "Catholics and at least schismatics" for having a New Testament in English is not without its interest whilst many of us are commemorating an English translation during Church Unity Week.

ized Version, which became the only official and legal translation for the now law-established Church in England.

In 1870 the largest and most representative and politically freest group of bishops that had ever forgathered in General Council met in Rome for the Vatican Council. More than three centuries of biblical activity inside and outside the Church had produced a cleavage of view which made some conciliar decision a prime need. It was a historic moment when men conscious only of the human in human culture might well have capitulated to, or compromised with, the seeming rationalistic victors by ignoring the divine in Revelation: left to the mercies of the scholar or the unscholarly mystic little or nothing would have remained of the traditional honour due to the Bible.

In few of the Vatican decisions was the divine assistance more clearly seen than in its decision on the Sacred Scripture. The conciliar fathers had no mind for capitulation or even for compromise, but only for tradition and truth. They did three things of primary importance. First, they reaffirmed the list of Sacred Books, "with all their parts", already promulgated by the two General Councils of Florence and Trent. Secondly, they distinguished explicitly between Revelation and Inspiration. Thirdly, they distinguished explicitly between some wrong views of Inspiration in the following historic words:

These [books of the Sacred Scripture] the Church holds to be sacred and canonical; not because, having been carefully composed by mere human industry, they were afterwards approved by her authority; nor because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their *Auctor* and have been delivered as such to the Church itself.<sup>1</sup>

<sup>1</sup> Conc. Vatican, Sess. iii.

In thus reaffirming the traditional list of canonical Books of Scripture and in outlining the nature and distinction of Inspiration and Revelation, the Church of Rome was proceeding along the wonted lines of dogmatic development, and was magisterially safeguarding the Bible.

Some twenty years later an event of first magnitude but of little stir in the biblical world took place when a handful of French Dominicans began the *École Biblique* at St. Stephen's, Jerusalem. A fine instinct for first-hand evidence had led them to found the first Palestinian school for studying the Book which was as characteristic of the little land as is the Jordan or the Sea of Galilee.

Largely under the stimulus of the Palestinian school, Scripture studies and Scripture commentaries began to multiply within the Church. At the welcome sight of this new life, Mother Church showed her care when Leo XIII in 1902 established the Biblical Commission, developed still further when in 1904 Pius X established in Rome itself the Biblical Institute for Higher Biblical Studies.

A further work of characteristic Roman thoroughness was begun when in 1907 Pius X commissioned the Benedictines to prepare a new edition of the Vulgate. At once the children of St. Benedict began the colossal work with their wonted peace and patience. A monastic body which has been enriching the libraries of the world for some fifteen hundred years was not likely to forget Newman's saying, "Great acts take time." After some thirty years of work on manuscripts in the Old World and the New these painstaking monks on the Aventine hill have given only the Pentateuch. The whole work may take two or three centuries to do, but the workmen are determined that those who see it done will say, "Very good."



As we are within the charity-laden atmosphere of Church Unity Novena one last word of peace through explanation must be offered for those to whom peace can come only through accepted peace. If I do not keep back a name which would reveal itself in spite of me, it is through no wish to belittle the bearer whom I once counted amongst my friends and we all now count amongst the dead. Bishop Gore, to whom I allude, was by nature an unattached and, at least in desire, an unprejudiced mind. If, as I shall point out, he failed either to understand or to make his many readers understand the papal attitude to biblical inspiration, his failure came of his dedication to the thing he thought truth and to the arguments that, for him, proved it true. But it is to the misunderstanding which still lives and not to the dead bishops that my last words of peace-making will be offered.

I quote from the second of his three addresses delivered in Grosvenor Street Chapel in Advent 1922.<sup>1</sup> He said :

thirty-five years ago it was possible for Newman to maintain that the Roman Church was not committed against some of the most assured results of biblical criticism. But in 1893 Pope Leo XIII issued his encyclical on *The Study of Sacred Scriptures* which in the most peremptory manner identified the Church with the extremist doctrine of verbal Inspiration, utterly discarding the distinction between matters of faith and morals and matters of fact and natural observation. Every statement of Scripture on every subject must be accepted as dictated by God and infallibly true.

That this was the sincere and erroneous impression of its writer is witnessed by his writing it again—the next year—in a little book called *The Doctrine of the Infallible Book* :<sup>2</sup>

<sup>1</sup> Gore : *Catholicism and Roman Catholicism*, p. 34.

<sup>2</sup> Pp. 16-18.



There is no authoritative dogma about inspiration. Even in the Roman Catholic Church it was open to maintain that the inspiration of Scripture concerned only matters of faith and morals down to the date of the famous encyclical of Leo XIII issued in 1893, which no doubt sought to impose upon the Roman Church the strictest form of inspiration.

... The New Testament certainly does not warrant our identifying inspiration with infallibility on all subjects.

In offering explanation to any who share the dead Bishop's naturally unacceptable view about the teaching of Pope Leo XIII, we ask them to remember what we would have asked the dead Bishop to remember—who and what manner of man was this Pope. It is hardly exaggeration to say that amongst all the sovereigns or sovereign pontiffs of the century he is the one a University public orator would have called the Maecenas of his century. Probably he was the last great European ruler who consoled his scanty leisure from duties by writing Latin hexameters. No ruler for three hundred years has done so much for the highest human culture—to wit, philosophy. He first opened the doors of the Vatican Library to the scholars of the world. He even created precedents, or ignored them, by setting an Oxford scholar, John Henry Newman, amidst the *Patres Purpurati* and allowing him the luxury of ending his days at Edgbaston.

On mere grounds of psychology, the modern biblical scholar can approach a biblical encyclical by this broad-minded papal scholar without overdreading an atmosphere of obscurantism.

But in corroboration of this natural trust in the broad-mindedness of one of the greatest of the popes, the modern biblical scholar may take it from an old theologian like myself that the view which Bishop Gore took to be true should be taken to be untrue. I have some seventy years' experience

of the Catholic Church and almost as many years of Catholic theologians. I have never known any Catholic theologian—nor, indeed, any Catholic—to hold what Pope Leo XIII is supposed to have held and to have taught—viz. that the verbal Inspiration of the Bible makes every statement on every subject to be infallibly true.

There, for the moment, we must leave a topic which would demand a lengthy study of its own.

But we cannot take leave of our main subject, "The Pope and the Bible", without an anxious word about a recent Report which may or may not vex the spirit of men as undetached as Bishop Gore. The Report is too recent and our mind is too resonant with its findings for us to think clearly about the effect of allowing full Church membership—nor, indeed, refusing full Church prelacy—to those who quite conscientiously think that the Bible account of creation is mythology—that the Bible miracles were never wrought, and that when the Gospels tell us that Jesus was born of a virgin and rose from the grave they were telling lies, though possibly not deliberate lies.

I sometimes say to my friends, the public park hecklers, and I say it half in jest and whole in earnest, "If you old-fashioned Protestants of the inspired Bible, and the God-made Man, and of the Virgin Birth, and the Risen Christ, wish to keep your Protestant principles, you will have to become Catholics."

And in the present world-wide compromise on the Bible I need not say that I mean Roman papal Catholics in communion with that Church which shuts out from her communion whoever denies the Divine Inspiration of the Sacred Books.

VINCENT McNABB, O.P.

## "RECAPITULATION" IN CHRIST

THE Sacrifice of Calvary was the supreme act of the religion of Jesus Christ. Because of that and because of the consequences that issue from it, it is the culminating point in the destinies of mankind. All that precedes it converges on it and derives its significance from it. What follows from it is but the evolution of what it contains in germ. It is a sign of contradiction and a source of salvation. If the history of man from the beginning to the end of time were likened to a lofty mountain, Golgotha would be the summit of that mountain. World events prior to it would be an ascending slope. World events following it would be a gradual incline flowing away from that towering eminence. This is an idea familiar to every Christian from his infancy. He is aware that were it not for the Crucifixion his life and that of others would be robbed of hope.

That the Cross alone unbars Heaven to us and makes happiness attainable is, in itself, sufficient reason for considering the passion and death of the Saviour as an event of supreme and unique importance for the human race. Salvation is the one thing absolutely necessary. Hence what happens in this world has value and significance only in so far as it bears on the salvation of souls. Events are good or evil according as they promote or frustrate the attainment of Heaven. It is not, however, only in reference to what is to be that the Cross has significance. A full understanding of it carries our vision right into the heart of the mysteries that surround actual human life. "The Cross," writes Newman, "has put its due value upon everything which we see. . . . It has given a meaning to the various, shifting course, the trials, the temptations, the sufferings of this earthly state. . . . In the Cross and Him who hung upon it all things meet; all things subserve it, all

things need it. It is their centre and their interpretation."<sup>1</sup> Until one has, in some measure, probed the depths of the mystery of the Cross and glimpsed there the plan of God's marvellous designs, radiant with wisdom, goodness and mercy, one can but imperfectly grasp the full Christian Philosophy of life.

It would be difficult to overestimate the extent of the change that would be wrought in the outlook of the average Christian were he to pass from the mere knowledge of the fact of his redemption through the Cross, to an intelligent grasp of the mode according to which that redemption was worked out. That vision in a blinding flash of light burst upon the soul of Saint Paul. What he beheld, he reveals in terms rendered lyrical by his enthusiasm.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us in heavenly things in Christ. . . . who hath predestinated us unto the adoption of children through Jesus Christ unto Himself, according to the purpose of his will . . . in the dispensation of the fullness of time . . . to re-establish all things in Christ that are in heaven and on earth in Him.<sup>2</sup>

In these last words the Apostle enunciates what for him is the great central theme of Christianity, "the wondrous mystery hidden from ages and generations". He strains language to express what he feels to be inexpressible, because it is so far beyond human thought and human imaginings.

Redemption was a word familiar enough in a world where slavery entered into the very frame of the social fabric. But human experience furnished no adequate analogy to supply a term to convey the exalted, yet sublimely tender manner in which

<sup>1</sup> Newman, *Plain and Parochial Sermons*, Vol. VI. Sermon on the "Cross of Christ".

<sup>2</sup> Eph. I. 3-10.

God brought mankind out of the slavery of sin into the freedom of grace. The word re-establish, which is the Douai translation of St. Paul's term in the text above quoted, gives a very feeble rendering of the Apostle's meaning. It must be confessed that the locution invented by the Apostle is practically untranslatable. This is necessarily so for it expresses something unparalleled and incapable of being paralleled in created experience. The vulgate term "instaurare" gives the result of the accomplishment of God's mysterious designs but does not describe the mode of that accomplishment. The idea that, in the mind of Saint Paul, is struggling to find expression is not merely that Christ restored order in creation out of the chaos created by the Fall. Nor is it that Jesus summarizes or synthesizes all creation in Himself. His thought is much more profound. It is that God in order to reward Christ for having laid down His life to expiate the sins of humanity, made Him to be a new Head for humanity. Humanity supernaturally slain, or to use a mataphor, de-capitated by the disobedience of Adam, is "re-capitated" or "re-headed" by the obedience of Christ.<sup>1</sup> The Saviour Himself is the new vital and vitalising head of that body of mankind, through whose veins flows the vivifying life blood of Sanctifying Grace. What is the import of the mystery revealed in this strange word?

To understand it, the parallel between Eden and Golgotha must be closely studied. The garden of delight and the hill of shame both witnessed a radiant dawn for humanity. In Eden that dawn was clear and cloudless. On Calvary it was tinged with red.

<sup>1</sup> E. Mersch, S. J. in his work, *Le Corps, Mystique du Christ*, Vol. I, p. 152, points out that though the Greek verb (ανακεφαλαιώσασθαι) employed by St. Paul is etymologically derived from a term κεφάλαιον meaning head in the sense of summary or completion, yet the context demands the notion of κεφαλῇ or head simply. This word κεφαλῇ or head, occurs frequently throughout this epistle to the Ephesians.

The first dawn did not grow to its promise of a glorious noon. Its day ended in the darkness of eclipse. The second advances from brightness to brightness, and its sun will never know a setting. Of it will be verified the words : "Thy sun shall go down no more, and thy moon shall not decrease".<sup>1</sup> As Eden witnessed the birth of humanity and was the cradle of its brief life, so Calvary in its turn sees a birth of humanity which is a rebirth. The Cross is the cradle of the "new creature". The convulsions and throes which nature underwent at the death of the Son of God, symbolized the birth throes of the newborn humanity. Many sensitive souls are shocked by the attachment of the attribute "good" to that dark day on which Christ suffered so shameful and so cruel a death. The adjective "bitter" might seem more appropriate. Yet the phrase which sprang from Christian instincts is perfectly apt. In spite of the material darkness which blotted out the heavens, that Friday was a glorious dawn. It was good as was that day good in which Adam issued forth from the creative hands of God, not only in the full perfection of humanity, but pulsating with the divine vigour of a supernatural life. To the vision of St. Paul the horrors of Calvary dissolve and its blood-stained slopes become transfigured. He sees God at work with a working which recalled the sixth day of creation. On that sixth day He made man to the divine resemblance with the words, "Let Us make man to our own image and likeness".<sup>2</sup> On the sixth day of the week, He re-created man and fashioned him afresh to His own image and likeness, but in a still more marvellous way. He did it by casting man into the mould of the humanity of the Son of God. "For whom He foreknew, He also predestinated to be made conformable to the image of His Son".<sup>3</sup> In Eden there was a creation. On Calvary there was a re-creation.

<sup>1</sup> Is. lx, 10.<sup>2</sup> Gen. i, 26.

Rom. viii, 29.

The first creation was a work of great power and goodness, in that God took humanity and infusing into it a breath of His own life, made it, by sanctifying grace, His adopted child and heir to His riches. The second creation was a work not only of power, and of surpassing goodness: it was one of incomprehensible magnanimity as well. It would have been much had God confined Himself to giving back the supernatural life which had been forfeited. He did more. He gave much more than was bestowed in the first instance. He came into the valley of death, to the "hill of the skull", and breathing on the lifeless and scattered limbs of humanity, He revived them and re-fashioned them into a living organic unity, animated by the same supernatural life. Under God's breath there arises a "new man",<sup>1</sup> the Mystical Body of Christ. Its life streams to it not now from a Head that is but mere man, but from a Head that is a God-Man. The Fathers of the Church, using a striking figure, speak of the Mystical Body as having sprung from the open side of the Saviour on the Cross. This mode of expression is employed to show that the re-creation of humanity through the formation of the Mystical Body was the reward of Christ's obedience unto death. "If he shall lay down his life for sin, he shall see a long-lived seed."<sup>2</sup>

God, in creating, had planned to secure His glory through the deification of rational creatures. Deification consists in the knowledge and love of God, in that knowledge and that love which constitutes God's own life and happiness. From the clear knowledge of God, praise pours forth spontaneously. This is the very definition of glory—*Clara notitia cum laude*—undimmed knowledge issuing in praise. The glory of God was meant to be coincident with the happiness of man. God's purpose was checked by the revolt of the first Head of mankind. But that

<sup>1</sup> Eph. ii, 13-16.

<sup>2</sup> Is. liii, 10.



divine purpose remained unchanged and was forwarded on its way to fulfilment, by the obedience unto death of the Second Head of mankind. "Christ Jesus . . . humbled Himself becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him and given Him a name which is above all names." The reward given to Christ for His heroic obedience was His being constituted the new life-giving Head of the race. He merited that humanity should be re-created in Him, or, to give the full force of the term used by St. Paul, to which reference has already been made, Christ merited that humanity should be "re-Headed" in Him. For humanity to be headed once more is equivalent to its being constituted a body—that is a living body. For a dead body is but a body in appearance. It is an aggregate of elements amidst which reigns no unity. It is not an organism. As regards supernatural life such was humanity as a result of Adam's sin. If these scattered elements be given a head, by a merciful intervention of God, it means that they once more become one living thing, in which the different members are held together by, and share in, a common life. Mankind recovers organic unity through Christ. This is the mystery which St. Paul felt he had a special mission to reveal to men.

Let us [he writes] grow up in Him, who is the Head, even Christ : From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.<sup>1</sup>

This position as head of the Mystical Body, to come into being through this very headship with all the consequent glorification for Himself and His

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<sup>1</sup> Eph. iv, 15-16.



members, was the splendid perspective that, set before the mental gaze of Christ, strengthened Him to sustain the Cross. "Who, having joy set before Him, endured the Cross, despising the shame, and now sitteth on the right hand of the throne of God."<sup>1</sup>

The members of the Mystical Body are called to share in the same glorification as the Head. This is in virtue of their union with Him. They reach that glory by the same path. The Apostle bids them find courage to face the hardship of this path, through "looking on Jesus, the author and finisher of Faith". "The good pleasure of God" was to re-supernaturalize the human race by forming it into a Mystical Body through Jesus Christ, its head and source of its life. This good pleasure of God was to Jesus, because of the love He bore His heavenly Father, as a law. Out of regard for it He braved His passion. The Church was the reward God held out for that great trial. Christ not only loved His Father, He also

loved the Church and delivered Himself for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.<sup>2</sup>

Many Christians contrasting the condition that was theirs in the First Creation in Adam, with the condition that is actually theirs in their re-creation in Christ, judge themselves to be at a serious disadvantage. The loss of integrity, science, and immortality enjoyed by the First Adam, casts for them a dark shadow on their restoration in Christ. At times, forgetful of their huge indebtedness to God, they permit themselves to be querulous with God and to consider that He was unduly exacting and ungenerous in the terms of peace He granted to fallen

<sup>1</sup> Hebr. xii, 2.

<sup>2</sup> *ibid.*

<sup>3</sup> Eph. v, 25-27.

Humanity. This is an extremely superficial view and betrays a lamentable want of understanding of the "Great Mystery" of Christianity. It is not possible for us to explore all the reasons why the preternatural gifts were not given back with the supernatural, in the re-habilitation of mankind.<sup>1</sup> But from the knowledge of God's heart that is gained through revelation, it can safely be asserted that the reasons that moved God in this matter regarded man's interests. They certainly did not spring from any narrowness on the part of God or any reluctance to grant unreserved pardon. He who, in the interests of man's salvation, did not hesitate to surrender His own Divine Son to death, is certainly prepared to bestow on redeemed man, with limitless generosity, whatever in the order of divine wisdom is possible. That is, in order to procure man's eternal welfare, He gives all that in the nature of things is possible. Saint Paul writes: "He that spared not even His own Son, but delivered Him up for us all, how hath He not, with Him, given us all things?"<sup>2</sup>

The reasons why redeemed man is shorn of the preternatural gifts are certainly bound up with those for which the all wise God decreed the passion as the mode of redemption. There was a mysterious moral necessity for the sufferings and death of the Son of Man, as He Himself revealed to His disciples on the evening of the Resurrection. "*Ought not Christ,*" He said to them, "*to have suffered these things and so to enter into His glory.*"<sup>3</sup> The members must, perforce, share the passibility of the Head. It would be an utter incongruity, were this not so. As it was fitting, in accordance with the plan of God's

<sup>1</sup> St. Thomas amongst other reasons gives the following: Man's perfection and happiness essentially consist in his love for God. Hence our Heavenly Father willed that Baptism should restore grace unaccompanied by the preternatural gifts, lest man should be moved to desire Baptism through a self-regarding love of integrity and immortality rather than through a real desire of God. St. Th. III. p.q. 69. a 3.

<sup>2</sup> Rom. viii, 32

<sup>3</sup> St. Luke xxiv, 26.

wisdom, that He should reach His glory through pain, so it is fitting that His members should tread the same path in order to be glorified along with Him. "The spirit himself giveth testimony to our spirit that we are the sons of God, and if sons, heirs also with Christ; *yet so*, if we suffer with Him, that we may be also glorified with Him."<sup>1</sup> Did we possess the preternatural gifts, this fellowship with Christ, in His human experience, would not be possible for us.

Hence the mystery of our redeemed state is intimately bound up with the mystery of the Mystical Body. The disabilities under which redeemed mankind labours are not due to any vindictiveness on the part of God nor any desire to make the human race smart for its great betrayal. The truth is that, in spite of these disabilities, the status of those redeemed in Christ is incomparably superior to that status that would have been theirs, were they children of an unfallen Adam. To be "graced" in a sinless Christ confers a far greater dignity than to be "graced" in a sinless Adam. To be united supernaturally with Christ's Humanity is a much more royal privilege than to be united supernaturally with Adam's Humanity. The *mode* of our effecting contact with the divinity through Christ is incomparably superior to the mode there would have been of establishing that contact through an unfallen Adam. We are more exalted in being "Christified" than we would have been in being "Adamified" in the hypothesis

<sup>1</sup> Rom. viii, 16-17. Saint Thomas writes in this connection: The satisfactions of Christ have their effect in us in *as much as* we are incorporated with Him, as members with their head. But the members must be conformable to the Head. And just as Christ had grace in His soul, whilst at the same time having a body subject to mortality, and therefore having to attain to the glory of immortality through the Passion, so we, who are His members, are indeed freed from all the obligations as regards chastisement, by Christ's Passion. But this is in *such wise* that we first receive the spirit of adoption of children (which destines us to everlasting glory) whilst still having a body subject to mortality and suffering. It is only later, when we shall have been conformed to the sufferings of Christ (Philipp. III, v, 10), that we are conducted to a glorious immortality. St. Th. iii, P.q. 49 a 3 ad 3.

of Adam having remained faithful. Our humanity mystically united to Christ's is set thereby in "the heavenly places". Adam even when raised by grace to be the adopted child of God was not united personally with God. He remained, even in his eminence, a human person. The Humanity of Christ is substantially united with the Word of God. And we return to God's favour by being mystically incorporated in that Sacred Humanity, which is so intimately united to the Godhead. It is through being one with the Humanity of Christ that we effect contact with the Divinity—a contact of Faith and Love.

United with the Sacred Humanity, we participate in all Its privileges and graces. To the Sacred Humanity itself all these privileges and graces come from the Word, to whom the Human Nature of Christ is hypostatically united. The lustre and the distinction of the Divinity of the Word are shed on us when we are made one with Christ. St. Thomas states that in somewhat the same way as the merits of a person in grace belong to that person, so the merits of Christ belong to Him and His members. Christ's graces become ours when we are bound to Him by Faith and Love.

"Christ," he says, "received grace not only in His individual capacity, but also as Head of the Church, so that grace should stream from Him to His members. For that reason, the (meritorious) actions of Jseus have the same relation to Him and to His members, that the actions of an ordinary individual have to that individual himself."<sup>1</sup>

It is the realization of this mysterious truth that provokes the cry, so daring and so paradoxical, that bursts from the lips of the Mystical spouse of Christ on the morning of Holy Saturday. "Truly fortunate is that sin which procured for us a Redeemer, so great

<sup>1</sup> St. Thomas III. Q48. A.1.

and of so exalted a nature." We are of more noble birth when born of Jesus Christ than we would have been, even were we able to trace our lineage to a sinless Adam. To be stamped with the image of a Divine Christ is a title to glory far more exalted than the glory due to us were we to bear the image of a purely human head, even though a sinless one. When God pardoned, He pardoned magnificently. So far was He from being grudging in His concessions to submissive humanity, He loaded it with favours. He gave with a divine generosity. He did not content Himself with restoring what had been forfeited, He added superabundantly to His first gifts. God's incredible magnanimity brought it about that man instead of losing by the fall, can profit exceedingly by it if only he is willing to utilize all that has been won for him and placed at his disposal by the great Sacrifice of Jesus on the Cross. It is no wonder that the Church exclaims, "*O Felix Culpa, quae talem ac tantum meruit habere Redemptorem*". Of this exclamation St. Paul's words in His epistle to the Romans are an apt commentary: "For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of Justice shall reign in Life through one Jesus Christ."<sup>1</sup>

E. LEEN, C.S.Sp.

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<sup>1</sup> Rom. v, 17.

## FALLOW FIELDS

### I

SOME time ago (April 1936) the Rev. W. F. Gardner gave us in *Fresh Woods and Pastures New* an interesting account of the problems confronting the Church in the new housing districts now springing up all over England.

To offset his article I should like to present what may be called, in a sense, the other side of the medal, by considering the present state and future prospects of the Church in some of the old country parishes with histories going back, in one form or another, to penal days. I say "some" advisably, because what I have to say is meant to apply only to the South of England, and, to some extent, to the Midlands. In the North, of which I have no experience, there are, I believe, certain old parishes where the faith has been kept by the entire, or almost the entire, community, and the whole village, or practically the whole, is Catholic. In the South the conditions are different. There are a certain number of villages where the squire's family has always, or at least until recent times, been Catholic; where from time to time during the days of active persecution a priest was able to minister; where when things grew easier a family chaplain was maintained; where somewhat later a public church was in most cases built and a parish priest appointed some sixty to eighty years ago; and where in consequence of all these favourable factors a number of the villagers have kept the faith and there has always been a Catholic congregation.

But in no case, I believe, is the village anything like wholly Catholic. In one or two instances the faithful may be as many as a third, or perhaps a little more, of the whole number, but as a rule the proportion is much smaller, and sometimes the Catholics are a mere handful.

The present condition of such parishes is not easy to describe. As a rule it depends to a great extent upon their past history. But some attempt must be made to describe it before we can begin to estimate what is likely to happen to them in the future.

A distinction must first be drawn between those places where the leading family is still Catholic and locally resident and those villages which through death or leakage in high places, or removal, have been deprived of Catholic social leadership. And which of the two sorts of communities is now better off from the religious and Catholic point of view is not immediately clear.

It is impossible, of course, to over-estimate the influence for good exerted in past days by a good Catholic family living in the "big house". Without it there would have been no priest, no Mass, and no sacraments in the days of active persecution, no chaplain throughout the dull and deadly years of the eighteenth and early nineteenth centuries, no church now and, as an inevitable consequence, no Catholic flock at all today. It is true to say that to the Catholic family, under God, everything is due. The Catholic squire and his family formed a rallying-point for the faithful remnant; their example and, often, their good deeds kept straight many who would otherwise have gone astray; while the squire was a Catholic the deadly venom of human respect was held in check, for the cobbler and the farm-hand were in no danger of being snubbed and derided simply because they were Catholics. They could always point to him as a Catholic who was "someone", and console themselves with the thought that to be a Catholic was not to be a pariah, or of no account. The parson, moreover, was not all-powerful either socially or religiously, and his influence was strictly limited. In short, had it not been for the Catholic gentry, the faith in Southern rural England would have wholly disap-



peared. Readers of the life of Bishop Challoner will recall his distress when some of those who had kept the faith all through the worst days fell away when pressure was relaxed, and when, in consequence, their chaplains were dismissed and, as a result, the Catholic congregations of the surrounding districts were dissolved and perished.

But things have changed. Modern ideas have found their way even into the heart of the country, and among them that feeling or group of feelings which, for want of a better name, we must call class consciousness or class antagonism. Though this has principally affected non-Catholics, the Catholics are not wholly immune, and in both cases the result is deplorable. There are some who are antagonistic to the Church simply because the squire is a faithful Catholic, though this sort of opposition is, I think, an extreme case and rare. But, however the feeling shows itself, the result is always evil. If the squire or his wife shows any favour to Catholics, in the way of help or employment, he or she is accused of partiality, the favoured ones are branded as toadies, and the Protestant refuses even to look at the Catholic claims, because he "wishes to keep his self-respect" and objects to being "patronized" by the aristocracy! But if the slightest favour should be shown to a Protestant, if his needs are relieved or he is given employment in the squire's service, the cry of proselytism is raised, and all good Protestants—who probably never go to church except on Armistice Sunday—are warned and on their guard against the wiles of mingled money and papistry. Needless to say, a close watch is kept upon the doings at the big house, and should anything be not quite as it should be, the report is soon spread—magnified, of course, in the spreading—and the Protestant is ready with his taunt: "There's your Catholics for you." The Catholic, on the other hand, is highly scandalized



and shocked, seems to imagine—despite the Gospel—that being well-to-do makes it easier to be good, and may even use the squire's occasional lapses as an excuse for not going to Mass.

If the squire gives largely to the Church, his generosity does not serve as a good example—"he ought to give, because he can afford it"—but if, owing to agricultural depression, or from any other cause, he has to cut down his gifts, no notice is taken of his difficulties and he becomes a "close-fisted, stingy miser".

Should the priest discover a case of artificial birth control among his flock (and this beastliness is not unknown, even in the remotest countryside), and point, as an example, to the growing family at the big house, he is told that "children are all very well for the likes of them folk, for they can afford 'em and I can't", and no regard is paid to, and no lesson drawn from, the wholesomeness of the squire's domestic life.

In all sorts of ways does this class-antagonism show itself, until the priest is almost driven to wish that the squire and his family had gone the way of so many others and transferred his allegiance to the established Church.

Almost driven, but not quite. For when he becomes acquainted with the conditions in one of the old country parishes where the leading family is no longer Catholic, he can soon see that his own squire's Catholicity carries with it many advantages.

There is, of course, the financial advantage, and if I mention this first I hope that my readers will acquit me of holding the idea that money comes before souls. But it is a big advantage and it often means souls as well as money, for it means the difference between an assured living, with all thereby connoted in the way of freedom for pastoral and spiritual work, and the continual worry of trying to

make ends meet, or perhaps the impossibility of doing so without the bishop's help, or even the prospect of having to close down the mission and leave the Catholics—few perhaps, but faithful—to their fate.

The history of these old parishes, especially of those that were once simple chaplaincies, shows that the financial advantage was sometimes counter-balanced by the fact that the priest became a mere appanage of the big house and was altogether under the thumb of the squire, from whom he received nearly all his income. But nowadays there is but little danger of that. Better education, a wider social outlook, a higher sense of responsibility, and modern circumstances in general have combined greatly to lessen this danger, if not wholly to remove it.

Then, again, despite the growth of class feeling already spoken of, the fact of the squire's being a Catholic does give the poorer Catholics a certain social standing which is of value to their religion. It shows, in the sight of all, that Catholicism is not the religion simply of the despised "furriner", but that it is English also, and this, when we consider the intense Englishness of the English countryman, is a point of value. The Catholic squire too, and his family, may be a great help to the priest in his pastoral work. With his knowledge of the countryfolk and their histories, he can point to many a lapsed Catholic, or the unfortunate children of a mixed marriage, and he and his wife or his sisters, with their natural advantages and social influence, can bring to the priest's knowledge many a hidden Catholic and help many a lame one over a spiritual stile. For these and other reasons there can be no doubt that the country parish with a Catholic squire is much to be envied by the one where the leading family no longer holds to the old religion. But whether the squire be a Catholic or not the small country parish

such as I am considering presents many difficult problems.

One of the foremost is that of the mixed marriage. However hard the priest may try, by instruction and warning and the fostering of social life, the mixed marriage seems to be unavoidable. Where the Catholic community in the village is only a small one, numbering perhaps a hundred souls or fewer all told, there is unquestionably a real difficulty in finding suitable Catholic mates for young men or maids of marriageable age. But apart from this difficulty, it almost looks as if mixed marriages had become a sort of tradition. At any rate, the registers show that they are no new thing, and nowadays it seems almost impossible to get rid of them. And it is not too much to say that the results are, on the whole, disastrous. A little delving into family histories will reveal quite a large number who, through mixed marriages, have been lost wholly to the faith, and whose children or grandchildren are now reckoned as Protestants.

Even where the faith has not been lost altogether there is often a serious lack of earnestness and enthusiasm. A man or woman is a Catholic simply because his or her father or mother was. The Catholic church is attended just because the Catholic school, if one exists, had been attended, or just because the habit has been formed and nothing, so far, has happened to break it. But there is no real conviction behind it all, no spiritual or intellectual activity, and it does not need much for the habit to be broken—and once it is, only with difficulty is it resumed. It hardly needs to be added that it is not among such folk that active Church workers can be found, for they seem to be quite unaware of the necessity of sacrifice for their religion or even of its meaning. And what the children of such parents, who generally marry non-Catholics, turn out to be, is easily imagined.

It may be suggested that in such a community the inflow of converts will more than counterbalance the loss through mixed marriages and indifference. It has been held by some, I believe, that if we had enough priests—and money—to provide a church and resident priest for every small town and every large village in the country, the conversion of England would soon be in sight. There may be something in this view, and I believe that when a church is built or a mission opened in a village or small town which has not known the Mass for four hundred years, a congregation springs up at once, many converts are made, and the outlook is rosy. But I am speaking now only of the old-established country parishes. In such places the novelty of the Catholic Church has worn off; the people have grown used to the priest; for generations Catholic and Protestant have lived side by side, often in the same family; the faith, if exciting no active bigotry, arouses no curiosity, and provokes no questions. And the English countryman is a hard man to move. If he has any religion at all, it is the religion of his fathers; what was good enough for them is good enough for him, and he sees no reason to change, or even to think about changing. All his education, such as it is, has been anti-Catholic, and though he may be wholly without bigotry, that is the result of practical contact with Catholic neighbours, and of his own kindly good-nature, rather than the outcome of what he has learnt from his educators.

But more often than not he has no real religion at all. Nearly four hundred years of Protestantism, of spiritual neglect by the Church of England, of almost total absence of instruction, have not merely deadened but completely atrophied his religious sense. If we credit him with a hazy sort of belief in a vague kind of God, with an idea that the Bible—which he has not read—is somehow a sacred book with some spicy tit-bits here and there, with a feeling that it is the

proper thing to be married in church and buried by the parson, and with a strong dislike to being buried apart from his wife, we have about summed up the whole of what passes with him for religion. Of Jesus Christ he knows next to nothing, of His teaching, authority, and divinity he knows less. His morals, especially in sexual matters, are not, as a rule, above reproach. And he is quite satisfied with himself. Were he a man of quick wit, of an enquiring and curious turn of mind, receptive of new ideas, dissatisfied with his spiritual condition, as the townsman often is, he might be a hopeful subject. But, shrewd though he may be in many ways, he is mentally slow, and spiritually so sound asleep as to be almost dead. In order to convert him religious education must begin right at the very beginning, and it is the hardest thing in the world to get even a start with him. Some years ago I got into casual conversation with an earnest Anglo-Catholic—needless to say, an educated and leisured man—busy about one of our old pre-Reformation village churches. He admitted that the children were the only hope. "And I sometimes wish," he added with a smile, "that we could shoot all those over thirty. Then we might do something." Converts, then, it may well be imagined, are very, very few, at least among the real villagers and countrymen.

We must also consider the handicap imposed by the continuous drain to the towns. In the country parishes this is a very serious matter. In some cases it has meant a drop in numbers of as much as forty or fifty per cent in the last half-century, and unfortunately it entails the loss of just those who would, most probably, have been the best elements in the congregation. Time and again have the old people told me how their grown-up sons and daughters are now in London or some other city, doing well, married, with a growing family and well thought of by their parish priest. You see them occasionally

when they come to the village for a holiday, but they never come back to settle. The country has lost them for good.

My picture is a sombre one, and it will naturally be asked if I have any constructive ideas at all, and what is to be done about the whole thing. I suppose we may assume that these parishes, even though a drain upon diocesan resources in men and money, are not to be given up, except under the rare pressure of absolute necessity. I have indeed heard it upheld that it would be better to concentrate wholly upon the towns and for the present to leave the country to itself. The supporters of this view find an argument in history, as it is enshrined in language. When the towns had been converted the countryside still worshipped the old gods, the old faith still lingered in the *pagi* or villages, and the *paganus*, from being simply a rustic, became an idolator. So, for example, St. Benedict found a temple of Apollo, with its rustic devotees, at the top of Monte Cassino as late as the year 500, although the town at the base of the mountain had for long had its Christian bishop. The same truth, we are told, is enshrined in the English *heathen*, the dweller in the heaths and countrysides. But, however this may be, for a hundred years our policy has been to attack and advance; to retreat goes against the grain, we don't like giving up what we have, and we feel that to do so would be a betrayal of our trust. If then those parishes are to be kept, is there any way of revitalizing them, of making them an asset to the Church instead of a drain upon the diocese, of turning them into focuses of Catholic life and radiant centres of Catholic activity with a real influence upon the surrounding countryside? It would be too much to expect them ever to regain the place they held in the economy and life of the Church in England a hundred years ago. Nor would anyone want this, for it would mean putting back the clock;

but surely it ought to be possible to rescue them from the moribund state into which too often they have fallen, and even to restore much of their old vigour.

In the first place, then, I would suggest, with all deference, that the greatest care should be given to the manning of these parishes. On one or two occasions when a young and able priest has been appointed I have heard it said that it was a waste of good stuff, and that such a dead-and-alive place offered no scope for his energies and talents. But such a contention, and the ideas that lie at the back of it, I hold to be quite wrong. If these parishes are worth keeping at all, and if they are to be worked, they should be worked well and ought not to be treated as Cinderellas or looked upon as suitable retreats for aged and infirm priests who have already put in many years of work in the towns. They deserve all that can be done for them, both because of what they have been and of what they may, I think, still become.

If we look into the past we can have no doubt that these country parishes, with their little flocks of faithful Catholics, grouped round and largely depending on the Catholic squire, were the saving of the Church in England. I am speaking not so much of the days of active persecution as of the dreary times that followed them before the great revival towards the middle of the nineteenth century, of the times covered by the life of Bishop Challoner and the days sketched for us in Newman's *Second Spring*. Surely, if only out of gratitude, we ought to do our best for these remote Catholic oases and for the descendants of the faithful who, through the appalling dreariness of those times, kept the faith alive.

And though these parishes have sunk, and though, in comparison with the newer, large and flourishing town parishes, their Catholicity is but a feeble flicker, it still lives and is capable, I feel sure, of being fanned



into a flame that will do much to light up the desolate countryside. But only if care is given to the manning of them. So I suggest that the two essential qualities of the rural parish priest are energy or zeal (which should include good health and youthfulness, at least to some degree) and holiness. It will be said that these qualities are essential to any successful priest, in town or country. That is true, and therefore I ought to say that the country priest should possess them in a notable and somewhat exceptional degree. His difficulties, even if not differing in kind from those of the priest at the head of a flourishing—or even a struggling—town parish, are, in many instances, greater and usually of a tougher character. This is due to the different nature of the material with which, or upon which, he has to work, for the countryman is in nearly every way a harder nut to crack than the townsman.

If he is already a Catholic, he is harder to rouse to any sort of enthusiasm ; it is more difficult to induce him to take an active part in Catholic life. For one thing, he is by nature not easily stirred, and he is by long tradition a quiet man. Again, although the townsman often won't believe it, the countryman works harder than he does and for most of the year his hours are longer, and as a result, when he has finished his work on the farm, in his garden and on his allotment, he has neither time nor energy for anything else but a social hour in the public-house. If he is not a Catholic, he is, as a rule, almost a pagan, with two or three centuries of practical paganism behind him, and without that sense of unrest and that natural inquisitiveness that give to the townsman a readier receptiveness. To move this sort of stubborn and self-satisfied stolidity is a matter of the utmost difficulty, and if he is to succeed at all, the priest must, I am sure, be gifted in a notable degree with zeal and holiness. With the zeal of a true apostle and the holiness of a



near saint he may do something ; without them his parish will, at the best, remain stagnant and, in most cases, go on slowly dying.

Again, I think that some of the religious orders could and should lend their help and be of great assistance to these country parishes. After all, the evangelization of the countryside was one of their original objects, and the records tell how faithfully this was for centuries carried out. Now the need is as great as ever, but it seems to be met but seldom, if ever. I am not forgetting the great work done by the Catholic Missionary Society, but this hardly seems to fill the bill, and in any case is on too small a scale—hampered as the Society is by lack of men and means—to make a great impression. Moreover, a country mission, lasting a week or a fortnight, even though followed by the setting-up of a permanent Mass centre and the introduction of a resident priest, is not exactly what is needed. Would it not be possible for the Franciscans, Dominicans, Redemptorists and others, with the help of the local parish priest, to carry out regular campaigns of open-air preaching and services in many of the villages where the Church is already established ? The preaching should be frequent—twice or thrice a week—and should go on not for a week or two but for a whole year, or for two years, or even more, until the village is aroused from its somnolence and there is a real and evident curiosity about the faith and a movement towards it. And the campaign could be renewed whenever it was thought necessary. There are difficulties, of course—big difficulties ; but with tact and goodwill, with real generosity and apostolic zeal, these could surely be overcome and the effects would be great. Has anything of this sort ever been tried ? I am almost certain that it has not, and I am quite as certain that the effort would be well worth while. These old parishes, once vigorous, now moribund,

would be revivified ; they would again become centres of illumination for the countryside, centres of strong Catholic life from which the Catholic faith would almost naturally radiate to all the neighbourhood. These are merely two or three suggestions : further ones will occur to others. But unless something is done, and done soon, I am sorely afraid that many of these old parishes, real landmarks in our Catholic history, will surely die. If they do, then a great opportunity will have been lost, and in the distant future, when our resources are multiplied tenfold or more, the whole work of conversion, by then grown much harder, will have to be begun all over again.

“PAROCHUS RURALIS”.

## HOMILETICS

### *Passion Sunday*

**P**ASSIONTIDE teaches us the value of suffering. The world does not understand it. For the worldling all suffering is essentially evil, to be avoided at any cost. Painless childbirth and painless death—the latter to be secured by some stupefying drug, or hastened in case of a lingering illness. When poverty or dishonour becomes unavoidable, suicide is the best way out. For why, they ask, should a man suffer? Suffering is ugly and repulsive, it is degrading to human dignity. It is not only sheer waste, but it embitters the human mind, and is often a burden to one's neighbour. Nature wants joy, energy, and life; and when these cannot be had, the reason for one's existence has gone. Suffering is an unaccountable flaw in Nature, an unsolved problem. Instinctively man rebels against it. There is nothing left but to defy it and meet one's fate with proud indifference. Anger won't cure it; coldly to despise it is the only remedy, if remedy it be. Sometimes Nature seems a monster delighting in the agony of creatures. What she means by it, no one knows; a note of interrogation is the end of every query.

So argues the man of the world, but not so says the Christian Faith. God became man, and God suffered; therefore there is a meaning in suffering. If suffering were something mean and shameful, if it had no value at all, God would not have taken a human nature, that He might suffer therein. God suffered that He might atone for our sins; He suffered that He might bring us to glory; He suffered that He might offer the love of mankind to His heavenly Father.

He suffered that He might atone for our sins. Had man remained in a sinless state in Paradise, there would have been no suffering; but after the Fall, suffering well borne is the undoing of sin. In God-made man all mankind atoned for sin. A divine person clad in our human nature offered satisfaction to the offended majesty of the Father, and thereby He made all human suffering, undergone submissively and lovingly in union with Him, of atoning

value for the remission of sin. We are all sinners, and if we say that we have no sin we deceive ourselves. What a blessing, then, that for the sake of Christ's agony and death on the Cross, God deigns to accept even our sufferings in payment of the debt we owe to His infinite justice and holiness ! Satisfaction we must inevitably make, whether here or hereafter, for our innumerable lesser sins, offences, and negligences, venial faults disregarded, soon forgotten, never truly repented of ; satisfaction, moreover, we must make for our graver faults the guilt of which is indeed forgiven, but for which the temporal punishment may in great measure have remained. We are heaping up our debts with God, and one day we shall have to pay. What divine mercy and condescension to allow us to pay it on this side of the grave ! What loving kindness not to demand in this life terrible mortifications, fasting, scourging, voluntary poverty, self-inflicted pain, or self-denial ; but to accept instead our voluntary submission to the troubles and the pains incidental to earthly life ! The Council of Trent uttered many anathemas against special heresies, but none so comforting as that which was launched against those who denied that pains and sorrows patiently borne in union with Christ's passion have truly satisfactory value in the sight of God. Blessed are they who, because they have suffered a little in this world, are forthwith after death admitted to the blissful presence of God. He will wipe away all tears from their eyes, for they have made full satisfaction for their sins.

Christ suffered that He might bring us to eternal glory, for suffering in union with Him not only satisfies, it does more : it gains merit, it becomes an instrument of grace and glory. Suffering after death is only expiation, atonement, medicinal punishment, a payment to the justice of God, a process of purification ; but suffering in this life is much more. It is laying up treasures for heaven, it is an enrichment of the soul for time and eternity. Every pang of pain or sorrow is as a rung of a ladder by which we climb up to God. It is an act of obedience which can claim a reward, purchasing greater happiness for never-ending years. One hour's pain offered to God by one who is united with Christ Crucified and who tries to suffer as He suffered, is written in the book of life ; it is like gold that buys the

sweet comforts of the heavenly home of God. Sufferers will have a high place in heaven ; not only those who suffered in martyrdom for the Faith, but also those who suffered in simplicity the seemingly inglorious pains of sickness, poverty, disappointment, dishonour, if they submissively and meekly accepted what God sent them, if they took up their cross and followed Christ. Sufferings which we ourselves choose in voluntary mortification are indeed fruitful and meritorious, but not infrequently they are less so than those which we have not chosen by an act of freewill, but which have been imposed upon us from without : ill-health, hunger and cold, poverty, the disdain and neglect of our fellow men.

The very fact that they were not originally of our own choice, but humbly received in affectionate obedience from the hands of God, may increase their value in His eyes. It may be a greater thing not to murmur against one's own poverty than to give alms to the poor ; greater to bear a painful sickness in silence than to fast for many months on bread and water ; greater to bear an unjust rebuke meekly than to declare oneself a sinner in the market-place. We shall be amazed on our entrance into heaven to see the high and glorious place near the throne of God granted to those who perchance were neither hermits, monks, nuns, or priests ; who in lay-estate did nothing to earn the admiration of their contemporaries, nothing to claim a record in history ; but who in quiet joy born of religious submission endured bitter sufferings, scarcely heeded by their fellow men.

Christ suffered that He might offer the love of mankind to His heavenly Father. To take sufferings from the heavenly Father's hand, and to kiss that hand while it seems to smite us—this is true love of God. It is not so difficult to love God when all is smooth and fair ; when we are basking in the sunshine of His bounty ; when we are in splendid health ; in full, happy employment ; praised and esteemed by our friends ; unacquainted with hardships, pains, and anxieties. Who does not remember Satan's mockery about the piety of Job ? Said Satan to God : "Doth Job reverence God in vain ? Hast thou not made a fence for him and his house and all his substance round about, blessed the works of his hands ? But stretch forth thy hand a little and touch

all that he hath and see if he curse thee not to thy face." But to Satan's discomfiture, Job blessed the name of the Lord, even when he was stripped of all his goods, and his flesh tortured by foulest sores ; for he loved the Lord his God with all his heart and strength, with all his mind and soul.

A Greater One than Job manifested the greatness of His divine love when, being in an agony in Gethsemane, He said : "Not my will but Thine be done." And when, dying on the Cross in torment, He said : "Father, into thy hands I commend my spirit," and then, bowing His head, gave up the ghost. Christ, the Man of Sorrows and acquainted with grief, offered thereby every human soul to His Father, that every man might love Him, not only in times of ease and joy and in gratitude for benefits received, but in seasons of dreary darkness—yea, even in the agony of death. Let us then hallow this Passiontide by uniting ourselves to Our Lord and imitating His example Who when joy was put before Him, rather chose the Cross, for in the Cross is salvation ; in the Cross is the triumph and glory we hope for ; in the Cross is the proof of our love of God above all things.

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### *Palm Sunday*

Amongst all the weeks of the year, the coming one is styled "the Holy Week", because therein we remember how the Lamb of God was slain to take away the sins of the world, and to make mankind once more holy unto the Lord. May it be to all of us a week of penitence and sanctification, a week of adoring love towards Him who died for us and of deepest gratitude for the sacrifice that brought us eternal salvation. Let us meditate on the pains of body and sorrow of soul which God-Incarnate suffered for us during this week.

He was struck in the face by the minions of Caiaphas till He reeled under the blows and said ; "Why strikest thou me ?" He was spat upon by the mocking Pharisees as they

passed Him, and His countenance was covered with their spittle. He was scourged till not a place from the crown of His head to the soles of His feet was not bleeding and torn, so that even the pagan Roman Governor, a man not unaccustomed to sight of blood, was moved to pity and showed Him to the people in the hope of moving them to mercy. The heavy beam of the Cross was thrown upon His shoulders and He was driven up the hill of Calvary. Three times with a heavy thud the Cross came down on His body as He sank to the ground on the weary road to Golgotha. Cruel hammers drove the nails through His hands and His feet to fasten Him to the tree. Hoisted on high, His bare and mangled body hung from noon till the third hour while His life-blood ebbed away. He was tormented by the thirst of the dying, only to be offered vinegar and gall by a soldier. Thus He waited for death until His head, befouled with spittle, dirt, and blood, half hidden under the crown of thorns, sank on His breast and He gave up the ghost. When the Crucifix is unveiled for us on Good Friday, let us not shrink from gazing at it with the eyes of faith, and let us remember that the reality on Calvary was more fearful than any artist who fashioned or painted a crucifix has dared to portray.

But the sorrows of Christ's soul were greater than the pains of His body. "My soul is sorrowful unto death," He said when He entered the Garden of Gethsemane. During that night three times He fell on His knees and lay prostrate on the ground; and entering into an agony, He prayed the longer, till the sweat of His agony changed into drops of blood which ran to the ground and drenched the soil. Why this agony? Only because He dreaded the pains and the death of the morrow? Most surely not; Christ was too great a hero to be undone by the dread of bodily pain alone. Christ would have died for sorrow, had the Father not sent an angel from above to console His human soul. Why, then, this unutterable sadness? It was His sorrow at the thought of our sins. He Himself was ineffably holy, He had become like unto us in all things, except sin. He had naught to repent of, for He had ever done the will of His Father who is in Heaven. His sanctity was greater than that of the Seraphim or Cherubim. His human soul



ever adored and loved the Father whom He saw face to face even during His mortal life. Yet His soul was sorrowful unto death, because His brethren—we, His kith and kin according to the flesh—had sinned. He saw the flood of sin committed, and yet to be committed, by all mankind. He saw it in the bitter sadness of His soul as a hateful offence against His eternal Father, as an outrage and rebellion against the Creator, as foul ingratitude against a divine Benefactor, as an insult to Infinite Sanctity ; as a shameful degradation of human nature which His Father had once made beautiful and adorned with supernatural grace ; as a loathsome deformity, a horrible leprosy disfiguring a once beautiful humanity. He saw men in mortal conflict with Satan, their implacable foe ; He saw them in heedless folly rushing forward on the broad and easy road that leads to eternal perdition without sense of shame or thought of repentance.

He felt the reek of their sins and the abomination of their iniquity—and yet He loved them with all the might of His sacred heart and the tenderness of His human soul ; for His Father loved them still, in spite of their wickedness and ingratitude. Christ's soul was wrung with pity for His brethren, for though they had sinned they were still His own ; though on the morrow they would slay Him and hang Him on the tree, they were still His own : "Father, forgive them, for they know not what they do." He realized the outraged dignity of His heavenly Father, the monstrous revolt of man against the rule of His Father Almighty, the abysmal evil of sin. His soul was amazed, weary, and overcome at the sight of so great ill, meriting God's wrath and damnation, at the sight of divine love spurned and made of no account. Though He was innocent, the bitter chalice of His brethren's sins was put to His mouth and it was hard for Him to drink it. The death-sweat came on His brow, and drops of blood were pressed through His pores and fell to the ground. He would die on the Cross that men might live. He would offer reparation for all mankind. He would offer His shameful death to His Father lest His brethren should die eternally. He would drink the gall and vinegar that they might drink of the torrents of eternal delight. Judas might betray Him, Peter deny Him, His disciples all leave Him, the



mocking, jeering crowd surround Him in His death, yet He would willingly die to give glory to His Father, the homage which men refused Him. His love would atone for the cold hearts of His brothers, He would be the Lamb of God that taketh away the sins of the world. Let sorrow wide as the ocean overwhelm His soul that His cry for pardon may bring forgiveness to the children of men. His atonement must open the gates of heaven closed ever since the sin in Paradise.

"See whether there ever was sorrow like unto mine, ye who pass by." So speaks Our Lord from the Cross to us during this week. We who so often sin and so indifferently repent; we who are so blind to the enormity of our faults, and our bitter ingratitude towards God, at least during these days we will climb Calvary and gaze at the victim of sin, the atoning love of God-Incarnate. Since we have been not unlike the Penitent Thief, who at first joined with his fellow in reviling Our Lord, we will imitate him also in his repentance, and say to Him who was crucified in the midst of us: "Remember us, O Lord, since Thou hast now come into Thy kingdom."

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*Easter Sunday*

Christ's Resurrection was the crown of His miracles. When His foes had asked Him for a sign, He had promised them a sign, and when for the last time He went up to Jerusalem, He spoke and said: "The son of man shall be betrayed to the chief priests and the scribes and they shall condemn him to death.<sup>1</sup> They shall deliver him to the Gentiles to be mocked and scourged and crucified, and the third day He shall rise again." In Jerusalem itself, in the midst of enemies ready to slay him, He had pointed to His body and said: "Destroy this temple and in three days I will raise it up." He had told them: "An evil and adulterous generation seeketh a sign and a sign shall not be given it but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the son of man be in the heart of the earth three days and three

nights." Therefore, those that brought Jesus to death came to Pilate and said : "Sir, we have remembered that that seducer said while he was yet alive : 'After three days I will rise again.' Command therefore the sepulchre to be guarded until the third day. . . ." Pilate said : "You have a guard. Go, guard it as you know." And they, departing, made the sepulchre sure, sealing the stone and setting guards.

Thus His foes themselves added to the completeness of His triumph and to the certainty of His disciples. Of His death and burial and the empty tomb no one could doubt. Then on the morning of Easter Day, He was seen and touched by Mary Magdalene and the women, and He spoke to them. In the afternoon He walked with two disciples to Emmaus. Then He was seen by Peter, then by the eleven, when He ate and drank with them in the Upper Room ; then was He seen again by them when Thomas was there, who put His fingers in His Master's wounds. Then again by seven disciples on the lake of Galilee, when at His word they cast the net and having caught one hundred and fifty-three fishes, broke their fast with Jesus on the shore. Then was He seen by five hundred brethren at once, of whom many were still alive when St. Paul wrote to the Corinthians five-and-twenty years later. After that He was seen by James and then by all the Apostles.

Thus for forty days He appeared to them, speaking to them of the Kingdom of God and eating with them and promising the coming of the Holy Ghost. And while they looked on, He was raised up and a cloud received Him out of their sight. Even after His Ascension, after having sent the Holy Ghost on His disciples as He had promised, He appeared to Saul on the road to Damascus and said : "Saul, Saul, why persecutest thou me ?" And changing Saul's heart from hatred to love, He made him His missionary in many lands. Thus the Apostles preached to Jews and Gentiles Christ and the resurrection, and established the Kingdom of God.

Joy and confidence in Christ's victory over death has come down to us across the ages and have lost naught of their freshness and strength. In some parts of Christendom it has been the custom when two Christians meet on Easter

Day to salute each other with the cry : "Christ has risen !" Yea, He has risen indeed ! Amongst us in the West the glad cry "Alleluia !" comes spontaneously to the lips of every true Christian, as an outburst of the glory and sureness of his Faith.

There are realms of spiritual death, as Russia, Mexico, Spain, where they try to stifle in blood this happy shout of Christian triumph. In other lands there may be people who glory in the name of Christian while yet they fail and falter in their faith that Christ has truly risen from the dead. But Christ's victory can never be dimmed. In the Church for which He died, the joy of the Catholic Faith will always live that He rose again on the third day. Centuries come and centuries go, but for the children of God it is as though Eastertide never ended, as though it all happened this very day.

That mangled body, cold and white, covered still with a thousand wounds, motionless in the darkness of the tomb, was suddenly changed. Christ's soul, which had travelled to the netherworld to comfort the spirits of the dead, returned and dwelt again in its bosom. The eyes of Christ reopened with the light of life, the livid lips became red and breathed again, that human heart throbbed again within His breast, His precious blood was gathered and flowed in His veins, His wounds—save those of the nails and the lance—were closed, and hurt no more. His body became a glorified body, rich in human life and yet transcending the limits of earthly existence, having broken the bonds of that mortality which is the penalty of Adam's fall. The stone and the seals and the rock of the tomb were no hindrance to its freedom. After He had risen, Christ could leave to eager, happy angels the task of rolling away the heavy stone from the entrance and to shake the earth a little in the exuberance of their joy.

It pleased Him in the guise of a gardener to wait for the Magdalene and call her, "Mary !" It pleased Him to let the women embrace His feet and to send them to tell Peter and the Apostles. It pleased Him to appear first to penitent Peter, sure that he would not dare to repeat to His face the oath that he did not know the Man. It pleased Him to walk to Emmaus till nightfall and to break bread at the inn. It pleased Him to enter the Upper Room though the doors

were shut, and to sit at table again and at meat with the disciples He loved, and to breathe on them and say : "As the Father has sent me, I also send you. Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." Risen from the dead, He gave them the charter of the pardon which He had purchased by His death.

Thus passed the first Easter Day—and yet not passed, for Christ lives in us, working forgiveness of sin, the life of grace and the hope of immortality. Had Christ not risen from the dead, we should be of all men the most miserable ; but since the dawn of Easter Day the world is changed for us. In its light we walk the road of life with firm, unfaltering step, knowing that Christ's resurrection is the pledge of ours, and that for those who take up their cross and follow Christ to Calvary, their tombs will not for ever be closed, but the angels will come and roll the stone away, that they with all mankind may sing an endless Alleluia.

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### *Low Sunday*

"This is the victory which overcometh the world, our Faith"—so we read in the Epistle of today. Had anyone looked over the shoulders of St. John when he wrote these words nineteen hundred years ago, he would, if a pagan, probably have laughed outright at the seeming folly of it. What could this old fisherman from the lake of Galilee, now tottering into the grave, mean by his extravagant boast ? *His Faith !* Who minds what *he* believes ? And his fellow believers, who are they ? Mostly slaves or people from the slums, hardly a respectable person among them. In what did they believe ? In a crucified Jew, rejected by His own people ! There was, of course, that tale of this Jew having risen from the dead, but what sensible person would believe that ?

So would the worldly wise have thought in the first century ; so think the worldly wise today. Yet meanwhile the faith in Christ Crucified and Risen from the dead is

spreading throughout the world, and the number of Catholics in the world is increasing by a million a year.

Some people feel distressed when they reflect that two thousand years is a long time, and that the progress of the Faith is slow. They think that the world is old and beyond conversion. But what do we know? Perhaps the world is in its first youth and the human race may have many scores of thousands of years yet before it, and at the present rate of increase of the faithful the whole human race may come to believe and adore Him who rose on Easter Day.

Others are distressed and despondent at the spread of disbelief in Europe. They should remember that disbelief may be more noisy and clamorous than the Faith, and that small numbers may make a great show. There are mightier influences at work in mankind even than Press propaganda. But should even the majority in Europe reject the Faith, Asia and Africa may receive it. The colour of man's skin is of little importance in the affairs of the soul. God is no respecter of persons. This may offend our dignity as white men, but we should never forget that the majority of the human race is not white and that Christ died for all men and not for a part of it.

Furthermore, let no one imagine that persecution means a failure of the cause of Christ. When Christians suffer, so far is it from being a defeat of Christ that it is rather a triumph. It is the martyr who is the victor, the persecutor the defeated, and Christ triumphs in the martyr who dies for Him. We now glory in the martyrs of the early centuries: St. Stephen, St. Lawrence, St. Justin, St. Agnes, St. Lucy, St. Agatha, are for us names of joy and triumph. In this country St. Thomas More, St. John Fisher and all the host of English martyrs are our pride and boast. When in a few years the details of the deaths of the six thousand secular priests massacred in Red Spain are known, and with them those of the Religious Orders and of the Catholic laity who were assassinated out of hatred of the Faith, many names will be sung and celebrated as those of saints who, crowned and robed, wave their palms round the throne of Christ in Heaven. Spain will more than rival England in happy emulation as the land of martyrs. The blood of martyrs is the seed of Christians, and all Catholic Christendom

receives fervour and grace from the merits and the example of those who by their very death have shown that Christ is mightier than Satan and his satellites.

There ought to be no defeatists round the Standard of the Cross, for He who died on it rose again on the third day and sits now in glory at the right hand of His Father. No failure was ever seemingly more complete than the failure of Jesus of Nazareth when they laid His mangled body in the grave, when they rolled the stone to close it, and when His foes came to set their seals on it and post their guard. It seemed irretrievable, it seemed the utter end. But God's ways are not man's ways, nor His thoughts man's thoughts. As it was with Christ, so it is and will ever be with His bride, the Catholic Church. To worldly eyes she is always fighting a losing battle, she is always in desperate straits, there seems no hope, she is giving ground to her enemies; humanly speaking, the end has come. With ill-concealed satisfaction those that hate her ask the question: Is Christianity a failure? And in the question they suggest the answer.

The Church in England is surely a striking example, I will not say of a reversal of fortune, for there is no chance or fortune in God's dealing with men, but an example of God's Providence over His Church. Less than two hundred years ago the Church in England seemed dead, only a few scattered groups of faithful were left—cowed, impoverished, and ever dwindling in their helplessness. So insignificant were they, that her foes had lost their dread of her and began to feel pity for the wretched individuals ground down by the penal laws of generations. But now we are studding England with churches, building them as fast as we can, and our churches are full to overflowing. A priest was asked by a man of the world: "How do you priests face the problem of the empty churches?" The priest promptly answered: "We do not face it. We face the altar, and the churches are always full." From a mere handful we have grown to several millions. Moreover, the minds of our fellow countrymen, so long and once so bitterly estranged from us, have turned back to us in kindness and with a measure of good will that raises our boldest hopes. In England certainly the blood of the martyrs is proving to be

the seed of Christians. At no time perhaps in the history of the Church has the field of foreign missions yielded more fruit, and the harvest amongst the heathens been more plentiful.

Therefore, let us not join the band of those who croak and complain that religion is dying and the Catholic Church on its deathbed. Despondency is a sin against Christ the King, who the eve before He died said to His disciples : "Be of good cheer, little ones, I have overcome the world." If we feel inclined to think that the Church is in a bad way, let us defend her and remember that the best defence is to preach the Gospel. Let us speak the truth in charity, the truth as it is in Christ Jesus, and that to all men. Thus shall we extend the Kingdom of Christ and share in Christ's victory when He shall come on the clouds of Heaven in great power and majesty.

J. P. ARENDZEN.



## NOTES ON RECENT WORK

### I. ASCETICAL AND MYSTICAL THEOLOGY

UNDER the title *Theologia Spiritualis Ascetica et Mystica*, P. de Guibert, S.J. has at last made available to the public at large the lectures which he delivers to the students of the Gregorian University.<sup>1</sup> He prefers, with Hedley and an increasing number of writers, the name, "Spiritual Theology"; it naturally includes both an ascetical and a mystical treatise, and allows the author to avoid taking a line in the much-discussed question of the difference between these disciplines. It is well that a writer should have one dispute the less to harass him, because the whole of this subject is full of controversy. In his general scheme P. de Guibert follows closely the plan which Tanqueray adopted in his now well-known treatise on the Spiritual Life. First, he discusses the essence of perfection and the causes which promote or impede it; then, the means and exercises by which perfection is attained; next, the degrees of perfection; and lastly, the various states of life in which men may tend to perfection and practise it. His book is not a full treatise, but a series of select questions. However, it is complete in that no major matter is omitted. At the end he gives a useful Appendix of the chief spiritual writers from the Patristic Age to the present day. P. de Guibert writes with the authority which a lifetime of study and experience can give. He is particularly excellent when treating of spiritual direction and of mental prayer.

In the fundamental controversy as to the nature of contemplation, strictly so-called, of which a very interesting account was given by the late Abbot Butler in *Afterthoughts* to his *Western Mysticism*, P. de Guibert ranges himself with Poulain, Bainvel, Maréchal, Farges and Sharpe against Garrigou-Lagrange, Saudreau, Lamballe, Louismet and, partly anyhow, the late Abbot Chapman, in maintaining that infused contemplation differs specifically, and not merely in degree, from other forms of mental prayer. He argues the case with his habitual thoroughness and discernment. He

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<sup>1</sup> *Rome, The Gregorian University.* 30 lire, unbound.



considers that the specific character of contemplation consists, not in the immediate intuition of God (as do Sharpe, Picard, and, it seems, Poulain), nor in new concepts infused by God (which is the theory of Farges), but in the direct and immediate consciousness of the supernatural endowments with which God elevates the soul and makes it operative, and through which it attains a sense of the presence of the Giver. In this view P. de Guibert finds substantial support in Kleutgen, Bainvel, Gardeil and de la Taille.

To the scanty English translations of the works of the famous Russian philosopher, Vladimir Solovyev, Mr. Donald Attwater has now added, under the title of *God, Man and the Church*,<sup>1</sup> a very readable version of the book entitled in Russian *The Spiritual Foundations of Life*. In it we have the "clearest and most convenient account of Solovyev's principles and teaching". The English title may sound ambitious for a book of barely two hundred pages; but it serves to indicate clearly the main subjects with which Solovyev deals. He is an apostle of unity. From the day when he was re-converted to Orthodoxy from free thought he set himself against all particularism. Nature of itself tended to evil, violence, division, sin and death. But even in physical nature the universal unity peeped through in the great laws, such as gravity, which bound all things together. With man unity is the innate pursuit of both mind and will. But true unity can only be achieved in God. It is the purpose of the Incarnation to give unity to all things; to the Incarnation all previous history pointed, and indeed all the blind urges of nature and conscious desires of man. The fulfilment of the Incarnation is the Mystical Body, by which God the Word makes actual the unity not only of man but of nature itself. Our part is to promote this unity in Christ by prayer, fasting (that is, all forms of temperance and self-restraint), and almsdeeds (or fraternal charity). We shall always live by grace and use these three essential means to unity if we live by the simple rule of doing what Christ would here and now have done, had He been placed in our circumstances.

The richness, breadth and penetration of Solovyev's

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<sup>1</sup> James Clarke and Co. Ltd. Pp. 192. 5s.

thought are amazing. He writes beautifully, especially on the Mystical Body, the peace of which he found towards the end of his life. But the impression is borne in upon the reader that the great Russian's desire for an all-embracing synthesis leads him into certain excesses or exaggerations. Thus he seems, to judge by this book, to envisage in the end a universal unity, in which all things would be one in God; which sounds much like the famous "apokatastasis" of Origen. Again, he appears to overdo the evil in nature and the "natural man", and to lay too much emphasis on the necessity of grace and faith for moral conduct. Finally, he seems to teach a true "kenosis" in the Incarnation when he writes: "The restrictions imposed by the theophanies of the Godhead are purely external, they exist only for other beings and not for himself, the inner divine life remains unaffected. . . . The union with nature and mankind in the theandric personality constitutes a *real* renouncing for himself of the divine principle because he does not come into relation with these other elements by an external modification of them (leaving himself unchanged), but by an interior limitation which admits the extrinsic elements into himself. The divine principle is humbled, it takes 'the form of a servant'; it does not simply, as in earlier theophanies, hide itself behind the limitations of human consciousness but itself accepts those limitations." (Pp. 122, 123.)

In the December and January numbers of *La Vie Spirituelle* there is a most interesting study of the spiritual life of Fr. Baker. The writer, P. Renaudin, maintains that Fr. Baker's mystical experience was not of the highest kind. In fact, its principal interest lies in this that it is, for the most part, an experience incomplete and "*manquée*". Baker was by nature contemplative. Though a Benedictine, he had little taste for the liturgy and vocal prayer. In his writings he tends to reduce, even for beginners, the period to be devoted to discursive prayer. By his character and the circumstances of his life he was called to the highest graces in the way of pure love. Yet in fact he reached the state of passive contemplation only for two short periods, when he was about thirty-three and at the end of his life. After his first taste of contemplation he experienced dryness; he himself calls it "The Great Desolation", but it is really the Night

of Sense. He could not face the new situation. His difficulties came partly from his lack of guidance either from directors or from books. But the main cause of his "*défaillance mystique*" is to be sought in himself, in that he could never cease to be somewhat self-indulgent in a refined way. He had no taste for voluntary mortification. There was instability in his make-up. He liked change; and he soon abandoned a state, even of prayer, which no longer pleased him. Had he persevered, even without direction, the grace of God would have led him on. But instead of persevering he humoured his moods by taking them as divine calls. However, the writer of the article sees a deeper reason than these psychological ones for the failure of Baker. He considers that Baker had no real mystical vocation. The lack of power to meditate, a taste for the sweetnesss of contemplation, and an understanding of the nature of quietude do not make a mystic. It is characteristic of a mystic that he passes beyond all illuminations and sweetnesss and seeks God in naked faith. He does not hesitate at the Nights. To him it is a gain to die, because only so can he attain God. But "to die" in this context does not mean mere physical death; rather it means the more terrible death to all his natural activities in order to let God work in him. To bear the Nights is the crucial test of a mystical vocation; without them the soul will never be a passive instrument of God. The mystic's victory is not merely death to the appetites and passions; it is death to the very being of his being, so to say, a metaphysical as well as a psychological death. Baker had no more than a bookish knowledge of these heights; when they loomed ahead in his own life, he turned away.

*My Yoke is Sweet*, by the Rev. J. Kearney, C.S.Sp.,<sup>1</sup> will be a book of predilection with all meditators. It is full of excellent thoughts simply and clearly expressed, and it sets forth the basic principle of the spiritual life. It explains how the yoke of Christ is conformity to God's Will, and whence its sweetness arises, namely from the perfections of God revealed in their full attractiveness in the life of Christ. The book is arranged in two parts. The first discusses the goodness of God in our creation and adoption as sons; the

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<sup>1</sup> Burns Oates and Washbourne Ltd. Pp. 327. 6s.

second considers the manifestation of His goodness in the life of Jesus. The author's thesis is that true happiness increases according to the measure of a man's conformity with God's will.

In *The Life of the Venerable Francis Libermann*, by G. Lee, C.S.Sp.,<sup>1</sup> we are given an arresting account of this famous convert son of an Alsatian rabbi. Having become a Catholic, and later a priest, he lived a life of intense faith and of passionate zeal for souls. His faith and zeal live on in the missionary labours of the Holy Ghost Fathers whom he founded. In his letters and other writings he shows himself a master of the spiritual life and a wise, shrewd and courageous director of souls. The Cause of his Beatification is going forward.

J. CARTMELL.

## II. HISTORY

The purpose of the historian is to tell the truth as he sees it with regard to some past event or series of events. Professor Freeman, the great Oxford authority of the middle of last century, restricted the scope of history to what he called past politics, and J. R. Seeley defined it as the biography of states. Most historians, however, have taken a wider and more humane view of their task. "What men have done and said, above all, what they have thought—that is history," is the way Maitland put it, and his definition not only mentions the spheres of human activity in which the historian must work but suggests the difficulty which confronts him. What men have done and said may be matter of evidence, but mere fact-finding is not sufficient to discover what men have thought. Judgement must come into play. And judgement must constantly be used even in the ascertaining of facts. They must be examined and collated, the value of evidence must be tested, and the relationship and relevance of the facts must be assessed.

<sup>1</sup> Burns Oates and Washbourne Ltd. Pp. xii + 333. 6s.

Historians such as Froude and Pollard admit readily that facts by themselves can be arranged to tell any story. The facts of history, says the latter in the Preface to his *Henry VIII*, are "like the letters of the alphabet ; by selection and arrangement they can be made to spell anything, and nothing can be arranged so easily as facts". Yet the historian must select and arrange and "he will naturally arrange his facts so that they spell what he believes to be the truth". The very presentation of facts supposes a valuation, and when it comes to the presentation of the actions and behaviour of men moral judgment must come into play, and "bias" of some sort is inevitable. Lord Acton, for example, had this ideal of the function of history : "I exhort you never to debase the moral currency but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong." Such a task was beyond even the omniscient Acton, and, moreover, one questions the value of his "final maxim" when on another page of his Lectures he declares that the main content of modern history is the emancipation of conscience from authority. As Fr. D'Arcy points out this is precisely one of the failings and failures of the nineteenth century. What the historian must have is integrity of thought, balance of judgment and sympathy with his subject, but even so the elimination of bias seems to me to be practically an impossibility. What is more important is that the reader should have some inkling of the principles which underlie the historian's judgements, and should be able to make allowances for them. There is considerable truth in what Dr. M. E. Reeves has written : "Here we must recognize at once that bias is inevitable and proper in the interpretation of history. Truth lies rather in the awareness of the mixed processes by which our judgements are formed, than in the attempt to preserve our minds untinged."

It is this question of judgement and proportion in history which lies behind most of the differences between Catholics and non-Catholics, and the sharpest points of division are probably to be found in the attitude of historians towards Liberalism, the Catholic Church and the Papacy during the nineteenth century.

These thoughts are suggested by the reading of the latest volume of the series *European Civilization: Its Origin and Development*,<sup>1</sup> a most valuable work which will stand as a lasting memorial to the breadth of vision, the zeal and generosity of that great Catholic layman Edward Eyre. The present volume is divided into twelve parts of unequal length. It opens with "A Chronicle of Social and Political Events from 1640 to 1914" from the pen of Dom Henry M. Leclercq, in itself almost a textbook of modern European History running to over seven hundred closely printed pages. This is followed by a short account of the Jesuit Reductions in Paraguay, and an essay on Ireland's Place in European Civilization which will provoke thought, and possibly discussion. Most notable, however, are two essays by Father Martin D'Arcy, S.J., on "The Exegetical Method of History in Modern Times" and "The Decline of Authority in the Nineteenth Century". The former, a sober and persuasive essay falls into two parts. It opens with a defence of tradition against the modern exegetical method in history, a hybrid product of the scientific method and the Hegelian philosophy of development, and continues as a plea for the use of discrimination and judgement in gathering and interpreting information. The scientific method wrongly applied has made history "become an affair of evidence and nothing else, a ticking off of the number of the trees and all their characteristics and a lamentable ignorance of the wood". From this Fr. D'Arcy goes on to study the conceptions of history which have resulted from the acceptance or adaptation of the Hegelian dialectic. It is perhaps too sweeping to say that before Hegel history was nothing but a post-mortem examination, but certainly his influence has led to insistence on the process of history, and in two utterly different directions. Marx submerged the individual in the economic process, and made geographical conditions the ultimate basis of history, while Benedetto Croce and the Italian Idealists have swept away the positivism of the nineteenth century in which laws, institutions, and cosmic processes were, all, and the individual counted for nothing,

<sup>1</sup> Vol. VI. *The Political and Cultural History of Europe since the Reformation*. Demy 8vo. Pp. 1624. Oxford University Press. London: Humphrey Milford, 25s.

and have replaced it with a system which identifies philosophy with history, makes experience everything, admits no past except in the present, and gives to the person judging supreme importance. "Every true history is contemporary history," is Croce's dictum, and for him historical fact is dead until it lives again in the mind of the student. All history is subjective; and if the historical "fact" which stirs the mind of the student should happen to be untrue this apparently makes no difference. History, it seems, need not be accurate provided it be vital; "reality is history, and truth is in the present historical judgement." This astonishing view of history, "the apotheosis of the dogma of progress and evolution," is acutely criticized, as is the materialist conception associated with the name of Karl Marx. All these modern evolutionary "philosophies" of history are in fact degradations. There is only one revelation of the destiny of man, and on that revelation alone can be based the true philosophy of history and of human activity. Without it there is foolishness. "Above all, the over-indulgence in the genetic method has blinded the historian to the validity of past and present beliefs and hypnotized him into a new credulity, the absurd trust in some inevitable progress leading nowhere."

I can do no more than mention Fr. D'Arcy's second essay on the decline of authority—in religion as a result of the Reformation, in the state as an inevitable consequence, and with even more dangerous results, in the family. There is an analysis of the nature of belief, and a keen criticism of the Austinian theory of sovereignty.

Another valuable section which must be among the last important things he wrote is "The Catholic Church and Modern Civilization" by the late Abbot Butler whose work on *The Vatican Council* makes him an outstanding authority. He discusses the policy of each of the popes onwards from Pius VI (1775-1799) in the first year of whose reign was published the Declaration of Independence which may be taken as marking the beginning of the "Modern State". He gives an excellent if too brief defence of the Syllabus of 1864 and the encyclical *Quanta Cura*, and with full quotation insists on the inestimable value of the work of Leo XIII; and one can only regret that he was unable to carry the



story of the present Holy Father down to his most recent pronouncements.<sup>1</sup>

Other important contributions are an essay by Professor A. E. Taylor dealing far too briefly with Modern Philosophy, a somewhat cautious survey of the findings of The Scientific Method in Modern Times by Sir Ambrose Fleming, and a rich though highly compressed review of the European Tradition in Modern Literature by Mr. Desmond MacCarthy (the author, incidentally, of one of the best criticisms of Mr. Alfred Noyes's *Voltaire*). This is indeed a fine book, and one to bring to the notice of Catholic and non-Catholic alike. Volume Seven has yet to appear, but the value of the whole series may now be judged. It has defects of course, and a composite work from many sources is bound to be uneven, but that it can present the Catholic position in, and the Catholic contribution to, European culture is undeniable. It should be asked for in libraries, spoken about, quoted, and recommended.<sup>2</sup>

Archbishop Goodier in an introductory essay which gives the title to his book<sup>3</sup> deals briefly with similar themes and justly points out that the historian should endeavour to understand the spirit of a people or an age, so as to be able to interpret truly the meaning of the external phenomena of history. It is a pity that this essay is so short, and to the non-Catholic I feel it will not be altogether convincing; for if the author can rightly argue that Gregory the Great was a more potent civilizing influence than Charlemagne, he makes no attempt to meet a line of argument one might expect from a writer of the type of Mr. F. S. Marvin, that a Harvey or a Pasteur has been a greater benefactor of humanity than a Leo XIII or a St. Vincent de Paul. The remainder of the book consists of thirteen papers ranging

<sup>1</sup> I seem to detect a slight difference of emphasis between Fr. D'Arcy (p. 1317) and Dom Butler (p. 1507) on the attitude of recent Popes towards Bellarmine's teaching on the indirect power. It is no more perhaps than difference of point of view. Incidentally I find that Dom Butler's quotations of Leo XIII's encyclicals are not perfectly accurate. "Spiritual power" for "potestas sacra" is an example (p. 1417). Fr. D'Arcy's proof-reading has not been without fault either. E.g. Drakelond for Brakelond (p. 1024), the titles of two books (pp. 1031 and 1301), and this journal referred to, (p. 1322) as the *Clerical Review*!

<sup>2</sup> The price for the set of seven volumes is 126s.

<sup>3</sup> *History and Religion*. Demy 8vo. Pp. 170. Burns Oates & Washbourne. 7s. 6d.

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from Origen and Pelagius to Bellarmine and Ozanam, in which the contention of the introduction is, at times somewhat remotely, worked out. Except for the two papers on Pelagius and Pelagianism which are the best in the book, these essays are all reprints from the *Month* or the *Dublin Review*. With the last, on Frédéric Ozanam and his Society, I cannot entirely agree. The origins of the Society of St. Vincent de Paul are doubtless obscure, but I think it is certain that Ozanam has been given more than his just place in the story, to the detriment of another remarkable Catholic layman of post-Revolutionary France, Emmanuel Joseph Bailly.<sup>1</sup>

One would think that any serious student setting out to discuss the Reformation would do his best to understand at least the elements of the dogmatic and moral teaching of the Church. Yet Mr. P. C. Gordon Walker writing in an otherwise learned periodical, *The Economic History Review* (November 1937), on "Capitalism and the Reformation", a subject of obvious Catholic interest, produces such a travesty of Catholic teaching that one can only be amazed. The article is rightly critical of the Weber and Sombart theory of the growth of the capitalist spirit, though I doubt if it is true that "Weber set out to disprove the materialist conception of history". But when discussing the suggestion that the Reformation was "a taking of the Catholic ascetic outside the monastery walls into the world", as Troeltsch and some of the Germans have maintained, the author produces a passage like this :

"The magical powers of the priest, on which was grounded the sacerdotal hierarchy, depended upon the *non-ascetic* worldly peasantry which formed the social background of medieval Catholicism ; this peasantry and normal feudal society was only capable of intermittent effort and needed the powers of the priest to recover man from mortal sin, etc. The basis of the ascetic, however, was the notion that man could struggle and triumph without lapses ; that it was within his own abilities, without the magical aid of priest, to save himself."

<sup>1</sup> See *La Documentation Catholique*, Vol. XV, No. 325, 6 March 1926 ; and "The Origins of the S.V.P." in the *Month*, March 1934.

And so on. The Church tried to preserve this "double system of morality" while the Reformation aimed at giving the "ascetic" to all. One wonders whether the author knows anything of the controversies of the period ; and one remembers Lord Acton's comment on another voluminous expounder of German theory—"Mountainous jackass".

ANDREW BECK, A.A.

### III. LITURGICAL ARTS AND CRAFTS

In his now forgotten book *The Priest's Studies*, the late Canon T. B. Scannell included art amongst the subjects which he considered to be suitable for a priest to study in his hours of leisure. Art in general is a fascinating subject ; Christian art is one which for a priest has practical and profitable applications. Some years ago a well-known expert in pictures, an excellent Catholic, expressed a fervent wish that more priests would visit the exhibitions in his West End galleries. "They would learn to appreciate the difference between good and bad pictures," he said, "and we should have fewer atrocities in our churches." Christian art is a widespread subject, and whilst knowing something about every one of the many branches, it would be advisable to specialize in one. In these notes we offer a few suggestions for the study of pictures. Most of us, in student days, manage to acquire a sprinkling of information from occasional lectures and desultory reading. But this is wholly inadequate to the formation of taste and judgment, and if one is to attain to something more than a well-meaning trifler's knowledge, one must follow up consistently a line of study by means of reading, lectures, and visits to galleries and exhibitions.

To begin, one should acquaint oneself with the history of Christian painting. Born as we are unto a rich inheritance of two thousand years of Christianity, it is difficult for us to realize that there was a period when the first feeble efforts were made towards building up a distinctively Christian art. The history of the growing of Christian

painting from the first humble efforts which adorn the walls of the Catacombs, through the productions of the Primitives which are so rich in inspiration and creativeness, but poor in technical skill and frankly imitative of the resplendent mosaics of Byzantium, on through the epoch-making discoveries of Giotto and the even greater scientific revelations of Massaccio, and of the Pollaiuolo brothers, who brought to painting their researches in anatomy, to the perfect productions of the Florentine renaissance, is indeed as thrilling as a story of adventure.

We of today who have an inclination for the study of Christian painting have great advantages over our similarly minded brethren of a generation or two ago. Books and periodicals on art in general and on Christian art in particular are now plentiful enough. Moreover, colour-printing has been brought to such a degree of perfection that admirable reproductions of old masters, whether in volumes or in single copies, can be obtained at a very economical figure; these, and even the modern photographic reproductions in black and white, are much more satisfying and helpful for purposes of study than were the old line drawings and engravings which embellished the art books of the nineteenth century. Quite recently, Messrs. Allen & Unwin have published several enchantingly beautiful volumes of reproductions such as have never before appeared in this country except as luxury editions at prices within the reach of only the rich. These volumes are amazingly cheap—10s. 6d. and 7s. 6d.—by reason of their having been produced in Austria. So far, only two in the series, the one on Botticelli and the other on Titian, have any bearing on our subject, and we may well hope that others may follow. The volumes contain reproductions of every picture and drawing that these great artists created, and many of them are handsome colour prints.

Christian art is not necessarily liturgical. The distinction is one of genus and species. Liturgical art is art which ministers directly or indirectly to what in our highly technical language is called the public worship of the Church. Thus, it is not difficult to realize that there are pictures of religious character which are com-

mendably suitable for the home, which, nevertheless, for some reason or other would be out of place in that harmonious scheme of decoration and furnishing which is desirable in a church. Botticelli and Titian were far from being painters exclusively of religious subjects. Even so, many of their best works were painted to serve as altarpieces or as decorative features in churches, and from this limited point of view we may regard them as liturgical artists. Botticelli was one of the decorators of the Sistine Chapel. These two geniuses were both children of the Renaissance. Their lives overlapped by thirty years; Botticelli died in 1510, and Titian was born in 1480. By temperament and environment, by social and economic conditions, in fact, by everything excepting that they were both painters and Catholics, they lived their lives far apart. Botticelli was born of a race which could boast of a fine inheritance of art. To him was open a traditional path which was well marked by the footsteps of such great masters as Cimabue, Giotto, and Fra Angelico. He thus had the advantage of striking out on his own where others had left off. He became the supreme master of rhythmic line. In his pictures we note with admiration the Florentine feeling for form and the discreet use of colour as a means towards emphasizing the beauty of form; but it is his concentration on the beauty of line, his wonderful harmonies of lineation, that is the secret of our aesthetic joy. Botticelli was deeply spiritual, a devout disciple of the thundering Savonarola. The tragic end of his friend and spiritual father cast a shadow over his life. His gentle sadness is reflected in his Madonnas and in the wistful thoughtfulness of his angels. In spite of its literary brilliance, Walter Pater's famous rhapsody on the Madonna of the Magnificat, in which he speaks of her as one shrinking beneath the burden of "an intolerable honour", may be dismissed as a piece of elegant trifling. His Nativity, in our National Gallery, has features which are strikingly illustrative of his delight in line; the angelic chorus and the angels embracing men are arranged, as it were, in a pattern rippling with joyous life. This same picture bears an inscription in Greek which is worth transcribing for the sake of its historic interest: "At the end of the year 1500, in the troubles of

Italy, I, Alessandro, painted this picture in the half-time after the time, at the time of the fulfilment of the XIth of St. John, in the second war of the Apocalypse, in the loosing of the devil for three and a half years: then he shall be chained according to the XIIth and we shall see him trodden down as in this painting."

We are also, in our National Gallery, the fortunate possessors of a fine series illustrating the Miracles of St. Zeno which are of great value as records of the ecclesiastical costumes of his time. Of special interest are the graceful flowing surplices which are worn by the clerics.

The Venetian School of the sixteenth century had no pedigree worth considering. Giorgione and his team of young giants came bounding along untrammelled by any influences. Giorgione swept aside the fragments of the old Venetian ideas about painting, and achieved an entirely new creation. Venetian art became at once romantic and naturalistic. Giorgione was only thirty-three when in 1510 he died of the plague. In point of fact, the number of his works that have survived are few; he is scantily represented in our National Gallery, and expert opinion is divided as to the authenticity of the set of panels recently acquired. His influence continued long after his death, in the working out of the revolution in the world of art which he inaugurated. Titian began as Giorgione's assistant. He was an enthusiast for the new movement, and at first he followed the methods of the master so closely that it was found difficult to distinguish the work of one from that of the other. Later, he developed the powerful and substantial style of his own which raised him to a position of unique eminence, and made him the strongest influence in the art of painting for many future generations. He retained much of what he had learned from Giorgione. The rolling backgrounds which are his setting for his figures recall the work of his master, as also the pensiveness of his portraits, but the swaggering, though not ungraceful, solidity of his figures is his own invention. The grandiose painting of the quilted sleeve in our "Ariosto" is a good specimen of his manner. His religious pictures do not share the simple piety and sincerity of the Primitives. Even the Florentines of the Renaissance could not entirely

close their eyes to spiritual values. Titian was not particularly interested in religion. When, in fulfilment of a commission, he had to paint a pious subject for a devout patron or for a church, his primary purpose was always to produce a fine picture. His treatment of such subjects is religious only in that it conforms to the conventions of religious painting. His pagan gods and goddesses reappear as Christian saints; cascades of cupids are borrowed from Venus to serve as cherubs to the Madonna. In fact, his religious pictures were designed more for the glorification of the opulence, grandeur and pageantry of stately Venice and her proud merchant princes than for the honour and glory of God and his saints. This is well exemplified in the famous Pesaro Madonna in the church of the Frari in Venice. Pesaro, in shining armour, bravely displaying the banner of his house, leads his sumptuously attired family to pay their respects to the enthroned Mother of God. The attendant saints look on, duly overawed. The impression conveyed is that Our Lady, herself an ordinary Venetian Matron, is not insensitive to the condescension of so distinguished a citizen of the serene republic.

In the sixteenth century the art of painting, which in former periods had been the handmaid of religion, became the hireling of the world; henceforth, few masterpieces were painted for the glory of God and the adornment of his house, but many for the glorification of the rich and for the decoration of their palaces. Religious art rapidly declined until it became a mere tradesman's affair of painting pictures totally lacking in inspiration, lifeless and mawkishly sentimental. The art of religious painting has not yet recovered. The decline is painfully evidenced in the comparatively few religious pictures which appear in the exhibition of seventeenth-century art which is at present showing at Burlington House.

If these notes have interested our readers sufficiently to stimulate them to pursue the great subject, we would recommend the following all fairly up-to-date books: *An Introduction to Italian Painting*, by Sir Charles Holmes (Cassell & Co.); *The National Gallery*, by the same author, three volumes obtainable separately, the one on the Italian Schools being of particular interest (G. Bell & Sons);

*The Old Masters*, by Frank Rutter (Hodder & Stoughton) ; *Tuscan and Venetian Artists*, by Hope Rea (J. M. Dent & Son), an excellent book, but unfortunately out of print ; the works of Bernhard Berenson. This last-named American writer introduced a curiously interesting kind of philosophical criticism which is always arresting, even though we may not always agree with his conclusions. One finds him quoted as an authority in almost every new manual on art. His volumes on the several Italian schools were published by G. P. Putnam. Good copies can be obtained in high-class second-hand shops.

J. P. REDMOND.



## QUESTIONS AND ANSWERS

### THE LAST GOSPEL AT MASS.

In the *Rubricae generales Missalis XIII*, 2, it is laid down that when a festal Mass is said on a Sunday or feria with a "proper" gospel, the latter is said at the end of Mass. The rubric adds that in votive Masses the gospel *In principio* is always said.

This simple direction is made more complicated in the *Additiones et Variationes in Rubricis Missalis IX*, de Evangelio in fine Missae. Here, after a list of all the Sundays and ferial days of which the gospels are read, it is added (§ 3) that if no such gospel occurs: "dicitur ultimum pariter Evangelium Missae sive Officii primo loco inter cetera, quae Evangelium stricte proprium (et non appropriatum, vel ex aliquo Communi assignatum, vel per Octavam e Festo repetitum) habeant, commemorati". The sense of this sentence is fairly clear, even if its form be thought inelegant, but compilers of directories appear to differ as to its interpretation. I would, therefore, like to ask:

- (a) Is it a universal rule that every commemorated feast, whatever its rank, carries with it its proper gospel into the superseding Mass? E.g. would the proper gospel of S. Louis of France (August 25, semidouble) be said in Masses of a diocesan feast of the rank of double of the second class or double major?
- (b) Does the additional rubric cancel the earlier one with regard to votive Masses? I had occasion to say Mass last July 29 (feast of S. Martha with a proper gospel) in a Jesuit church, and the Ordo directed that this gospel should be said in votive Masses. Similarly I find that the current Benedictine Ordo (p. 11) assumes the possibility of such an arrangement.
- (c) What is meant by "stricte proprium et non appropriatum, vel ex aliquo Communi assignatum"? I said Mass last July 3 in an oratory of Canons Regular, where a double feast was being celebrated

with a commemoration of the octave of SS. Peter and Paul. The Ordo directed the last gospel to be said of the octave, though this was the *Ecce nos reliquimus omnia* which often occurs during the year, and is in the Common of Abbots. On September 12 last, a Sunday, my Ordo gave the last gospel of the feast of the Holy Name of Mary, though this (Luke i, 26-38) is one occurring on a number of other feasts of Our Lady. On Sunday, October 17, according to the Ordo of the archdiocese of Westminster, S. Margaret Mary was commemorated, but there was no mention of a last gospel, though that of the feast (Matt. xi, 25-30). "Respondens Jesus dixit : Confiteor tibi, Pater" would seem "proper". Finally, on February 6 last I said Mass in a Benedictine church, and the direction in the Ordo ran as follows : Sabbatum. De eo. Missa de BMV *Salve*. . . . ad lib. Miss. priv. de S. Vedasto . . . ult. Ev. BMV (i.e. Extollens vocem quaedam mulier). I could not see the reason for this. (C. B. A.)

#### REPLY.

The General Rubrics of the Missal are only to be used in so far as they are supplementary, and not contradictory, to the New Rubrics (Cf. Bull "Divino Afflatu" ; Canons 22 and 23 of the Codex of Canon Law).

Before the publication of the Bull "Divino Afflatu" the rubrics did not consider the possibility of a last Gospel being a commemoration, except in the case of the Gospels of Sundays, Ferias and Vigils ; but with the introduction of the reform of Pope Pius X it followed that many feasts were now to be commemorated, which formerly would have been observed or transferred. In consequence, the rule of the Last Gospel was extended to cover those cases, in which the Gospel was considered to be truly proper, and not merely appropriated.

It is to be noted that the reading of the Gospel of a commemorated Mass or Office is a continuation of the same commemoration : for, as is well known, the commemoration is not merely restricted to the Collect, but also embraces

other parts of the Mass (Creed, Preface, Communicantes, Hanc igitur).

A Gospel is considered to be strictly proper if it is a further explanation of the Mystery (e.g. Holy Cross) or is historical (e.g. the beheading of S. John the Baptist), or if it specially refers to the Person, whose feast is being celebrated.

Wherefore, a Proper Gospel does *not* mean a Gospel which is used exclusively for a certain Mass ; and also a Gospel which occurs in the Common and, therefore, is often used, may on occasion be a proper gospel in the meaning of the rubrics (e.g. Common of Our Lady).

The following, then, is the rule for the substitution of another gospel at the end of Mass for that of S. John, *In principio* :

- (A) In every Mass, Votive Masses included, the last gospel shall be that of the Sunday, Major Ferial Day, Vigil or Octave, whenever a commemoration is made of any Sunday (including anticipated and postponed Sundays, if the Office also be anticipated or postponed), the weekdays of Lent, Ember Days, Rogation Monday, any vigil, the Octave day of the Epiphany, or any day within the octaves of Easter and Pentecost (a). BUT this gospel is not said if it be the same as that read in the Mass, even though the beginning only be the same ; nor if Christmas Eve fall on a Sunday ; nor of the Sunday that may occur on January 2, 3, or 4 ; nor when a commemoration of a Sunday Mass (resumed for the first time during the week) is made in the Mass of a simple feast or day within an octave. Moreover, if a feria and a vigil, or two vigils, occur on the same day, then the Gospel is read of that commemorated first (b).
- (B) If there is no gospel to be read of any of the classes under section A, then the gospel is to be read of the Mass or Office first commemorated, if it be a Proper Gospel (c).

The following Masses and Offices have a *strictly proper* gospel :

All Mysteries and Feasts of Our Lord, except the Mass of the Dedication of a Church (Ingressus Jesus) ;

All Masses of the Blessed Virgin (including that of Our Lady in Sabbato), except that of the Assumption (Ingressus Jesus in quoddam castellum) ;

All Feasts of the Archangels and the Holy Guardian Angels ;

The Feasts of SS. Joseph and John the Baptist, and the Twelve Apostles ;

The Commemoration of All Holy Pontiffs ;

All Votive Masses given in the first series of the Roman Missal, but not those Votive Masses *ad diversa* ; (d)

The Masses of the Holy Innocents, SS. Mary Magdalen, Martha (d), Joachim, Zachary and Elizabeth (parents of S. John the Baptist), Lazarus resuscitatus, Good Thief, Longinus, Nicodemus, and Joseph of Arimathea (e) ; and also the Old Testament Saints, Abraham, Isaac, Jacob, David, Elias and Eliseus, if mentioned in the gospel of their feast (f).

It is clear from the decree of the Sacred Congregation of Rites (4369) that the Gospels of SS. Barnabas and Stephen are not proper in the sense of the rubrics ; moreover, a special decree has stated that the gospel of the two feasts of S. Paul (January 25 and June 30) is also not proper (g), while on the contrary it is evident that that of St. Raphael, and Our Lady in Sabbato is proper. Likewise another decree declares that the gospel of the Mass read within the octave of SS. Peter and Paul—*Ecce nos reliquimus*—is proper (h), as also is that of the octave day (i).

The gospel *Ecce nos reliquimus* is to be said at the end of the Mass of the day on which the commemoration is first ordered : thus in Rome, where the Octave is privileged, it occurs on July 1, elsewhere on July 3.

Finally, there are two exceptions. In the third Mass of Christmas Day the last gospel is taken from the Epiphany, and on Palm Sunday in Masses, at which the blessing of Palms does not take place, the gospel from that blessing concludes the Mass.

With regard to the points raised in the inquiry it is to be noted that :

(i) The commemorated feast carries with it its gospel

into the superseding Mass, if that gospel be truly proper in the sense of the rubrics and if no gospel of a Sunday, etc., has to be said. That of S. Louis like that of SS. Francis Xavier and Margaret Mary, and of the Assumption is only appropriated; it is not proper in the rubrical sense.

(ii) The additional rubric does cancel the earlier one and also several decrees of the S.R.C., S. Martha has a proper gospel. The Ordo was correct. But, if a church were dedicated to S. Mary Magdalen, then on July 29 the last gospel would be *In principio*, since if a weekday it would be the same as that of the Octave Day, and, if a Sunday, it would not be commemorated, since the first commemoration would be S. Mary Magdalen, and the proper gospel is only said once for each feast, and not on the days on which it is repeated during the Octave.

(iii) All the points here raised have already been answered.

Books consulted: *Decreta Authentica*, S.R.C.; Brehm: *Synopsis Additionum et Variationum*. Wuest-Mullaney: *Matters Liturgical*.

References: (a) *Addit. et Variat.* IX. 1; (b) *Addit. et Variat.* IX. 2; (c) *Addit. et Variat.* IX. 3; (d) S.R.C. 4369: April 29, 1922; (e) Brehm. p. 317; (f) Brehm. p. 317; (g) S.R.C. 4397 ad 2. November 6, 1925; (h) S.R.C. 4372 ad 16. June 16, 1922; (i) *Acta Ap. Sedis*. Vol xiv, p. 470; *Ephemerides Liturgicae*. Vol. XXXVI, p. 290.

J. H.

#### INTERPRETATION OF LAWS.

A synodal law under the title *De Locis Sacris*, sub-title *De Sacris Aedificiis*, enacts that all "bona ecclesiastica immobilia" are subject to the previous provisions concerning churches. "Loca Sacra", as defined in Canon 1154 of the Code, do not include such property as schools and presbyteries. Could it therefore be held that these latter are not included in "bona ecclesiastica immobilia" of the synodal law? (M.)

#### REPLY.

Canon 18 "*Leges ecclesiasticae intelligendae sunt secundum propriam verborum significationem, in textu et con-*

textu consideratam ; quae si dubia et obscura manserit, ad locos Codicis parallelos, si qui sint, ad legis finem ac circumstantias et ad mentem legislatoris est recurrendum". On all the ordinary rules of interpretation, enumerated in the canon, the meaning of this law is clear, or it can be made clear by the simple method of recourse to the legislator. All immovable ecclesiastical property, such as schools and presbyteries, are subject to the laws enacted for churches. The only doubt, if it can be called a doubt, arises from its position under the title or rubric *De Locis Sacris*. The title is an authentic part of a document containing Laws. It is not itself a law but may provide a means of rightly interpreting the law. Maroto gives an example : *eligantur* in Canon 399, or *electiones* in Canon 1452 do not signify the same as *electio* in Canon 160 *seq.* ; the difference of meaning in each case may be perceived from their respective rubrics or titles.<sup>1</sup> Our correspondent quotes the *regula iuris* "A rubro ad nigrum valet illatio". The complete rule, and quoted as such by Cicognani<sup>2</sup> and Cappello,<sup>3</sup> continues "dummodo rubrum non contradicat nigro". Van Hove commenting on the rule says : "Attamen per nigrum derogari potest rubro, adeo ut significatio rubricae sit interdum determinanda iuxta nigrum ; saepius tamen nigrum est determinandum iuxta rubrum."<sup>4</sup> Therefore there is no serious difficulty from the context and title of this law ; it is one of the cases where *rubrum* (the title) is to be interpreted according to the *nigrum* (the law), since the meaning of the law is perfectly clear apart from this slight technical doubt arising from its position under the title. Similar situations are found in the Code itself. Cf., under Part II *De Religiosis*, Canons 673-681 which treat of persons who are not properly religious, according to Canon 673 §1. In our view the case calls for the application of another *regula iuris*, which St. Thomas formulates : "In manifestis non est opus interpretatione sed executione."<sup>5</sup>

E. J. M.

<sup>1</sup> *Institutiones Juris Canonici*, n. 167.

<sup>2</sup> *Canon Law, Commentary on Book I*, p. 612.

<sup>3</sup> *Summa Juris Canonici*, Vol. I, n. 85.

<sup>4</sup> *De Legibus*, n. 255.

<sup>5</sup> *Summa Theol.* II-IIae, Q. 120, Art. 1 ad. 3.

## BREAKING THE FAST.

Is the natural fast, required before Holy Communion, broken by swallowing (a) particles of food left in the teeth : (b) a few drops of water whilst cleaning teeth : (c) juice or minute particles of tobacco whilst smoking : flow of saliva caused by holding an empty pipe between the teeth ? (R.C.)

## REPLY.

The answer to all these questions is that the fast is not broken. The authority for this is, for the most part, the teaching of the moral theologians on the subject, who rightly tend to a liberal solution in order not to encourage a foolish scrupulosity. Often there is complete agreement and we can, at least, rely on their opinions being "probable". The following solutions occur in most of the manuals. We have chosen that of Gury-Tummolo-Iorio, *Compendium Theologiae Moralis*, ed. 5, Vol. II, 1935, because it is a recent work, and because its last redactor, being the Secretary of the Congregation of the Sacraments, is not likely to have sanctioned lax views.

(a) The fast is not broken by swallowing particles of food left in the teeth. This is certain from the rubrics of the Missal, *De Defectibus*, ix. n.3 "Si reliquiae cibi remanentes in ore transglutiantur, non impediunt communionem, cum non transglutiantur per modum cibi, sed per modum salivae . . ." The same answer applies even though these particles are swallowed voluntarily.<sup>1</sup> We are of the opinion that the use of false teeth makes no difference, even though they are replaced without being previously cleansed. *Ubi lex non distinguit etc.*

(b) The fast is not broken. Cf. Rubrics *ibid*: " . . . si lavando os deglutitur stilla aquae praeter intentionem". If swallowed voluntarily and unmixed with saliva the fast is broken "quia tunc nihil deest ut rationem cibi aut potus habeant".<sup>2</sup> If mixed with saliva the fast is not broken, even if swallowed voluntarily.

<sup>1</sup> Iorio, op. cit., n. 332.

<sup>2</sup> Iorio, loc. cit.



(c) The fast is not broken by taking snuff, nor by smoking tobacco in its various forms, nor even by chewing tobacco.<sup>1</sup> It is, of course, agreed that these practices are unbecoming and venially sinful unless done for some reasonable cause. Swallowing minute particles of tobacco should be regarded, in our opinion, in the same way as swallowing drops of water as in (b). If saliva mixed with tobacco juice does not break the fast, *a fortiori* the use of an empty pipe does not.

E. J. M.

THEATRE SUSPENSION.

What value is there in the following interpretations of the law in IV Westminster Council, Dec. xi, n. 9: (1) It has ceased, like any positive law may cease, by custom or by the cessation of its end, as the law in n. 11 against dances for charitable purposes has ceased. Moreover, no positive law binds *sub gravi incommodo*. (2) The law, assuming it has not ceased, is binding as a Provincial law on the subjects of each Province. It does not bind travellers in England outside of their own Provinces. (R. C.)

REPLY.

We have abbreviated the question whilst retaining the essential points.

(1) There are obvious difficulties concerning the interpretation of the law, not only in England but in every place, e.g. Ireland, Malines, Paris, where similar laws are in force. But we have never heard the view that it has ceased whether by custom, or because it is a *grave incommodum* or for any other similar reason. There is no parity with the example cited, since any priest who reads his faculties *pagella* will find a reference to the law therein.

(2) If it is assumed that the laws of the old Westminster synods are now binding merely as Provincial laws for each of the four new Provinces, we have to answer the question whether a *peregrinus* is bound by the Theatre Law and its

<sup>1</sup> Op. cit., n. 333.

accompanying suspension. There is room for two opinions. In our view a peregrinus is subject to this law, even when outside his own Province, from Canon 14 §1 n. 2: "Peregrini non adstringuntur . . . legibus territorii in quo versantur, iis exceptis quae ordini publico consulunt. . . ." That the theatre suspension is a law affecting public order seems to us fairly certain. Cf. Teodori in *Apollinaris*, 1931, p. 141, arguing that an Italian priest visiting Paris is liable to the censure in that place. On the other hand, Brys writing on the law of Malines in *Collationes Brugenses*, 1934, p. 131, holds that the suspension is not incurred.

But the assumption that the law is merely a Provincial one appears to be erroneous from a letter sent by Cardinal de Lai, secretary of the Consistorial Congregation, to a query dated 12 Sept., 1918. It was printed in full in this journal, Vol. III, p. 224: "Concilia Provincialia Westmonasteriensia . . . subsistent, donec novae provinciae novum Concilium, in quo modificentur praescripta antiquorum, celebraverint: et cum subsistant, perdurant in illa forma et extensione quas a principio habuerunt. Quapropter, in exemplo ab Amplitudine Tua allato, sacerdos unius provinciae qui contra praescriptum Concilii Westmonasteriensis, decr. xxiv, N. 2, theatro in alia intersit, subjicitur, ut antea, "poenae suspensionis ipso facto incurrendae, hactenus ubique in Anglia vigenti, cum reservatione respectivo Ordinario".

E. J. M.

#### PIUS XI AND OUR LADY.

Could you give an exact and documented explanation of the papal protest, concerning an insult to Our Lady in Poland, which is found at the conclusion of a recent encyclical on the Rosary. (F. E.)

#### REPLY.

The encyclical is *Ingravescentibus Malis*, 29 Sept., 1937, of which a translation was given in the *Tablet* of 9 October, p. 478: "Since a blasphemous insult has lately been published in the public Press against the Most Blessed Virgin,

We cannot refrain from taking this opportunity, together with the bishops and people of that country which honours the 'Queen of the Kingdom of Poland', to give that great Queen, as Our Office requires, due reparation, and indignantly to denounce this act, which has been committed with impunity among a civilized people, as a sacrilege to the whole Catholic world."

The protest concerned an article which appeared towards the end of August in *Der Arbeitsmann*, a German weekly organ, attacking the popular devotion to the famous picture and shrine of *Our Lady of Czestochowa*. We have not seen the original article, but give a translation of the French version from *l'Ami du Clergé*, 11 November, 1937: "Examine this statue of the Virgin with the infant Jesus, study the lines of these black figures and their strange, curious and exotic appearance. You would be prepared to swear that the image belonged to some missionary station in Africa, frequented by negroes and converted Asiatics. For the artist, we suppose, has attempted to produce a cross between a mongol and negroid type. It is ridiculous to expect Aryans to kneel before such a picture and address their petitions to this . . . (an ignominious and blasphemous expression)."

*La Documentation Catholique*, 20 October 1937, quoting from *Le Figaro* of 5 September, gives further details of the indignation which this article occasioned in Poland. The Polish Foreign Office made representations at Berlin and the editor of the paper was officially reprimanded. In Poland, the matter did not end there. A great pilgrimage of various Catholic societies took place at Czestochowa, accompanied by energetic protests against the atheistic propaganda of the Nazis.

It will be remembered that, at the time the Pope was Nuncio in Poland, he strengthened the nation's resistance by remaining in Warsaw when the Russian Red troops were a few miles from the city. There was a great Novena of intercession and they were defeated by Pilsudski on 15 August, 1920.<sup>1</sup> Apart from any other consideration, the Holy Father's intimate knowledge and love of Poland would sufficiently account for his strong condemnation of this

<sup>1</sup> Cf. Lord Clonmore, *Pope Pius XI*, p. 65 seq.

blasphemy. According to the *Catholic Encyclopedia* XII, 90 c ; 194 d ; XIII 261a, the painting at this shrine is a very ancient one, attributed like some others to S. Luke. The Shrine, it is said, attracts as many as a million pilgrims on the Feast of the Assumption.

E. J. M.

#### VIATICUM.

(1) Is the obligation of receiving Holy Communion at the hour of death, or in danger of death from any cause, a positive precept imposing a moral obligation on Catholics ?

(2) If so, where is this teaching to be found in the English Catechism of Christian Doctrine ?

(3) May a Catholic refuse to go to confession, though willing to obey the priest and receive Holy Communion and Extreme Unction ? (M. O. R. S.)

#### REPLY.

(1) The command of Christ in John vi, 54, is considered generally (probabilissime) to be binding in danger of death. It is certainly a moral obligation on all Catholics *ex precepto ecclesiastico* from Canon 864 §1 : "In periculo mortis, quavis ex causa procedat, fideles sacrae communionis recipiendae praecepto tenentur".

(2) It is mentioned explicitly in some larger Catechisms, e.g. Gasparri Q. 410, but not in our "Penny" Catechism. It is not possible to formulate every grave law in such a document, but it is contained implicitly in such questions as n. 228 which formulates the obligation of obeying the Church.

(3) The obligation of confession does not arise unless the person in danger of death is conscious of mortal sin. That the obligation arises *ex jure divino* is implied in Canon 6, Sess. XXIV of the Council of Trent ; that it binds in danger of death is certain because, otherwise, there is a risk of dying without observing the law, formulated in Canon 901 of the Code, which requires all post-baptismal mortal sins to be submitted directly to the power of the keys. Therefore, for a person conscious of mortal sin, there exists *per se*

an obligation *ex jure divino* to go to confession when in danger of death. *Per accidens* there is also an obligation arising, in such circumstances, from the law of receiving Holy Communion. Very likely *ex jure divino*, from I Cor. xi, 28, and certainly *ex jure ecclesiastico* from Canon 856, confession is imposed before Holy Communion on every person conscious of mortal sin. Refusal to confess might indicate that a person receiving the last sacraments is not conscious of mortal sin, in which case the priest cannot insist on confession.

E. J. M.

#### PASCHAL CANDLE

On page 80, CLERGY REVIEW, January, 1938, J. P. R. allows the same Paschal Candle to be used "for several successive years", seeing that it is blessed the first year it is used. Some priests consider there is no need to repeat the blessing until a new Candle is required : what is blessed once is blessed for ever unless it is desecrated.

#### REPLY.

This matter has been definitely settled by legislation. The *Memoriale Rituum* states plainly that the ceremonies of the Triduum Sacrum are of obligation for parish churches ; the Blessing of the Paschal Candle is an integral part. By a decree of the S.R.C. (N. 4383 ad I) it is permitted to bless a candle which has already been blessed, provided that it is long enough to last throughout the whole Paschal season, and that new grains of incense are inserted.

J. P. R.

## CHURCH MANAGEMENT

### THE PRELIMINARIES OF CHURCH-BUILDING

**T**HE Code of Canon Law defines a church as a sacred building dedicated to divine worship for the use of all the faithful and for the public exercise of religion. In this definition we find a neat distinction between a church and a chapel.

Before a church may be built the express and written permission of the local ordinary must be obtained. Religious congregations are not exempt from this law; a community of regulars may not build a church without the consent of the ordinary, and then only in a place definitely assigned. Before sanctioning the building of a new church the bishop must satisfy himself that there is a need, and that there are resources sufficient for the maintenance of a priest and for the general upkeep. In a case where a new church might be to the disadvantage of neighbouring parishes, without the compensating result of the greater good of souls, he should consult the rectors concerned.

The Church does not concern herself with styles of architecture. She has deemed it sufficient to admonish the bishops that it is their duty to see that traditional forms and the laws of sacred art are observed.

In recent years the Holy See has made a number of firm pronouncements in favour of the pursuit of traditional native arts.

It is forbidden to construct in the wall of a church a door or window communicating with the dwelling of lay-folks. If in a building where the Blessed Sacrament is reserved there should be an apartment above, the space above the altar must never be used for bedrooms. A crypt, or basement, if there be such, must not be used for merely profane purposes. A decree of the S.C.R., 3546, uncompromisingly forbids the use of crypts in consecrated churches for dances, theatrical entertainments, or as a place of recreation for children; and the reason given is that "the church together with the basement is consecrated as one entity". As crypt halls are not uncommon in modern churches, we may presume that in cases of expediency

special exemption from this decree can be obtained. In the United States there have appeared churches in which the problem of providing a priest's house in the face of economic difficulties has been admirably solved by constructing a suite of apartments against the west front, flatwise, above the narthex. There is much to be said for this practical and interesting arrangement; it might be adopted to great advantage in this country in overcrowded areas where land broad enough to take both church and presbytery cannot be obtained. The importance of the foundation-stone is sufficiently indicated by the directions for the ceremony of laying which are found in the Pontificale. On the day before the function, a priest wearing cassock, surplice, and stole, should set up a wooden cross, about six feet in height, on the site where the altar is to be erected.

A bishop has the right to lay and bless foundation-stones in his diocese; he is permitted to delegate. A foundation-stone, *lapis primarius in fundamento*, should in point of fact be the first stone to be set in position upon the foundations. The stone should have a cavity in the top sufficiently large to take the metal case containing the written records of the laying, together with pieces of coin and any other suitable articles of commemoration. There are no official directions as to size. Martinucci recommends a practical method of getting over the obvious difficulties presented by a large stone; a block measuring about a cubic foot should be prepared with the usual cavity to receive the metal case; a larger block should be already in position having a slot in the top or in one of the sides adjusted for the insertion of the smaller one. The correct position for a foundation-stone is on the cord of the apse, and preferably at the point where the walls of the transept and the apse form an angle. The outer side should be graven with a cross and an appropriate inscription.

J. P. R.



## THE CLERGY REVIEW

### KEEPING ACCOUNTS

THE following method of keeping accounts has been found satisfactory and well-nigh fool-proof. It is given in the hope that it will simplify and make easy a tiresome, but very necessary, task.

Take an ordinary Accounts-book with a double cash-column on each page. Reserve the left-hand page for receipts and the right-hand page for expenditure. Over the left-hand money-column on each page write "Bank" and over the other "Cash".

The principle to be observed is that anything received, whether in cash or by cheque, is recorded in the cash-column on the left-hand page and anything paid into the bank—therefore, received by the bank—in the bank-column on the same page. Everything paid out by cheque is noted in the bank-column on the expenditure page, because it is paid out of the banking account, and everything paid out in cash in the cash-column on the same page.

When the week's cash receipts have been added together and the week's cash expenditure totalled up, there should remain a sum of money in hand. Naturally, the greater part of this will be banked, only a small sum being retained for unforeseen contingencies. Having decided on the amount of money to be banked, care should be taken to record it in the cash-column on the expenditure page for it is money paid out of the cash receipts into the bank. At the same time, as it is money received by the banking account, it must be entered in the bank-column on the receipts page.

The following example will help to elucidate the procedure :

Cr.	Bank		Cash		Dr.	Bank		Cash	
	£	s. d.	£	s. d.		£	s. d.	£	s. d.
1.1.38.					1.1.38.				
Admission			2	1 3	Housekeeping			3	10 0
Offertories			6	7 4	Insurance				5 4
Jones-Rent			5	0 0	Q.A.B. ..	5	0		
(cq).									
3.1.38.					3.1.38.				
Cash banked	9	10 0			Cash banked			9	10 0
	£9	10 0	13	8 7		£0	5 0	13	5 4

In the above example it will be seen that the money received by way of admission, offertories and cheque for rent is £13 8s. 7d. All this is duly recorded in the cash-column on the receipts page. On the other page, the expenses page, there is a record of £3 15s. 4d. paid in cash for housekeeping and insurance and 5s., paid by cheque, for Queen Anne's Bounty. Leaving the cheque alone for a moment, it will be seen that out of the £13 8s. 7d. received, £3 15s. 4d. has been paid in cash. That leaves £9 13s. 3d. in hand. Of this £9 10s. 0d. was put in the bank. Therefore, as it was paid out of Mission receipts into the bank, it figures as a cash expenditure. It also appears on the receipts page in the bank-column, because the bank has received that sum from the Mission.

By comparing now the cash receipts with the cash expenditure it will be found that the Mission holds 3s. 3d. in hand. To discover the state of the banking account compare the bank receipts with the bank expenditure (i.e. cheques drawn on the Mission account). In the example the bank shows a receipt of £9 10s. 0d., with an expenditure of only 5s. In other words, the Mission has a favourable balance in the bank of £9 5s. 0d.

It is advisable to pay all bills by cheque, although small bills for household details could be paid by the housekeeper out of her housekeeping money and rectified at the end of each week or month. The advantage of paying by cheque is that you have a constant record of your payments in the cheque-book. It may be objected that this method adds twopenny to each bill. It does ; but the extra expense is negligible and the saving in worry and personal expenditure considerable.

Finally, a word about halfpennies. The odd halfpenny in one collection should be transferred to another collection, where it will usually find a partner. If, at the end of the day's counting, there still remains an odd halfpenny, put it aside until next week. Do not enter it in the Accounts-book ; it will be a nuisance.

## BOOK REVIEWS

*Mary's Part in our Redemption.* (By Canon G. D. Smith, Ph.D., D.D. (Burns Oates and Washbourne. Pp. xi + 187. 6s.)

OF late years continental theologians have devoted much attention to the theology of Mary, especially to the question of her part in our redemption. That we in England have lagged behind in this matter and been dependent upon the French and Belgians, is simply according to precedent, and neither to be wondered at nor altogether regretted. Now, however, Canon G. D. Smith, D.D. of St. Edmund's College, has made full compensation for our backwardness by his book, *Mary's Part in our Redemption*.

Let us say at once, before attempting any analysis, that, if we have had to wait, our waiting has been worth-while. Though Canon Smith's volume is not bulky (187 pages of text), it covers the question adequately. He seems to have left out nothing that is really relevant. The progression of thought and the process of argument are very logical and clear, as is to be looked for from so well practised a professor of theology; he is sober in avoiding exaggeration, emphatic in distinguishing between dogma and theological speculation, and he has succeeded—a somewhat rare achievement—in putting his theology into an English that is English, thereby giving us a book that may be read with pleasure, and is not beyond the capacity of anyone of education.

A prologue sets out the Catholic doctrine of man's elevation to the supernatural state, and his fall. His preternatural gifts are described, the relation between Eve's sin and Adam's is explained, and the effect of the latter upon Adam's descendants. Finally, we have God's promise of the future victory of the woman and her seed. Throughout this prologue, though Canon Smith keeps close to the story as told in Genesis, he contrives, by his emphasis upon its principal features, by his illuminating descriptions, and his happy use of later scriptural references to make a striking and instructive picture of what had become, to many, a bald and uninteresting tale.

Beginning his thesis, his earlier chapters explain the meaning of Redemption, especially as it is a "drama of

mercy", God's plan for our salvation, the setting up of the new Head of the race in the Person of the Son Incarnate, His universal merit and satisfaction, and His continuance in heaven of the work of Redemption by the distribution of its fruits, in the form of the graces which He alone has merited, and of which His humanity is the sole efficient, instrumental cause.

Not only, however, is man redeemed by Christ, but also all Christ's members are co-redeemers, inasmuch as, being members of His mystical Body they are conformed to Him, objectively by sanctifying grace and subjectively by their good works, and so can satisfy and merit condignly for themselves, and, in virtue of the Communion of Saints, can do the same in equity (a happy rendering of *de congruo*) for others.

It is here that Mary is introduced as the new Eve, as Christ is the new Adam. And while he dwells at length upon the analogy between Christ and Mary, Canon Smith is careful to point out that it is only an analogy. For Mary, though her redemption was special and excellent, is yet among the redeemed, and, therefore, though her "function, in regard to our salvation, is conscious, active and universal . . . it is secondary and completely subordinate . . . it is only through the 'capital' merits of Christ, the mystical Head of humanity, that Mary's merits can give us life" (p. 41). Rightly does he emphasize this truth, both because of its importance for Catholic dogma, and of the burden it has to bear in his later theological speculations.

Mary's function in regard to our salvation is conscious and active because she is truly the Mother of our Redeemer. She not only freely consented to be the Mother of Jesus, but from her knowledge and understanding of the Prophets, enlightened by God, as she undoubtedly was, she knew that her Son was to be the Messiah, the Man of Sorrows, the Priest and Victim who was to redeem the world; freely she consented to be this Man's Mother, freely she consented to bear Him who, through pain and sorrow, was to offer Himself for men. Though many things were hidden from her, her knowledge and her conformity with God's will were sufficient to make her *Fiat* in answer to Gabriel's message a conscious and active acceptance of her role as Mother

of the Redeemer with all that this meant in the way of willingly and fully associating herself with His sufferings and sacrifice. But, as is carefully explained (pp. 83, foll.), in order that she may truly merit the title of Co-redemptrix it is not enough that she be simply associated, howsoever closely, with Christ's redemptive work, but "her activity is intrinsically and formally redemptive". Yet as there is only one Mediator and one Redeemer, in the full and proper sense of the term, Mary's activity can be called redemptive only by "analogy", in much the same way as a man is called good by analogy with God. "When we say that Mary is our Co-redemptrix we mean that she has done something for the human race sufficiently similar to what Christ has done to be called by the same name, but yet something so different that the function of Christ Himself remains unique" (p. 87).

So far Canon Smith has been expounding only what is the universal teaching of theologians, and what has been asserted time and again, as his quotations show, by modern Popes. Now he comes to a matter of theological speculation and dispute, the question of how and in what exact sense Mary can rightly be called our Co-redemptrix without trenching upon the "unique, superabundant, universal and all-saving merit-atonement of Christ" (p. 87).

He first gives a brief but careful and sufficient summary of the view held and the arguments used by those theologians who "maintain that Mary . . . with Christ and under Christ . . . paid the ransom that freed us from the captivity of sin, and made the realm of grace accessible to mankind" (p. 89). He admits the attractiveness of the view and its many advantages. The conception is simple, it sets up a perfect parallel between Mary and her part in our redemption, and Eve and her part in our fall; and while it gives Mary a very high place and function in the economy of grace, it duly safeguards Christ's unique and unshareable position, privileges and work. But he meets one insuperable difficulty. "Our blessed Lady is herself redeemed. Her preservation from original sin, her fulness of grace, and consequently all her merits, were bought with the same price—the Precious Blood—with which Christ purchased our reconciliation with God and opened up the sources of grace

for humanity. How, therefore, can Mary's merit, however subordinate, have contributed in any way to that price itself? Can her merit be at once the effect and the cause, however partial, of the same?" (p. 93). Of the many proposed solutions of this difficulty he cannot find one that is satisfactory. On the other hand he does not find that the view in question is necessary to a complete exposition and vindication of current Catholic teaching and phraseology. Hence he rejects it. In this, I think, he is wise. His reasoning is, undoubtedly, theologically sound. But apart from this, it seems more prudent, in such a country as England, to avoid anything that could possibly be construed as exaggeration in the matter of Mariology. The truth, of course, before all, but provided that be fully safeguarded it is surely wise to steer clear of any possible stumbling-block. Canon Smith thinks that, without adopting the opinion here rejected, there is no difficulty in reconciling all the elements of the problem.

This he proceeds to do in Chapter IX. He first shows how Redemption is analogous with Creation. As God makes His creatures to be true efficient causes without losing anything of His own transcendent causality, so without taking anything from His Son's transcendent merit-atonement He makes men to be co-redeemers. But their redemptive activity is different in kind from Christ's. He merited in justice the price of our redemption; they merit that its fruits should be applied to their souls and the souls of others. But among them all Mary has a place to herself. "Our Lady's co-redemptive activity is of the same order as ours. And yet it is unique; it is such that no other member of the mystical body can emulate it. She holds a position among the redeemed which no other Saint can possibly achieve, and therefore as Co-redemptrix she stands alone" (p. 101).

We need not follow Canon Smith in detail any further. His closing chapters, which are admirable, apply closely the principles laid down and show clearly how all graces are, in very truth, given through Mary, through her merits in equity and her intercession, even the graces we receive through the intercession of the other Saints, and through the sacraments. A copy of Filippo Lippi's well-known "Annunciation" in the

National Gallery forms a frontispiece ; there are an ample Table of Contents and a full Index, and the book is happily free from misprints, but at six shillings it seems to be a little dear.

B. V. MILLER.

*Pope Pius the Eleventh.* By Philip Hughes. (Sheed & Ward, 1937. Pp. x + 318. 8s. 6d.)

THE metamorphosis of Austrian house-painter and Georgian seminarist into the demi-gods they are gives far less cause for wonderment than the amazing career of our present Pope. Of a family lacking influence or means, his very brilliance as a student destined him to dusty obscurity amid the sources of learning. It is true that as Prefect of the Ambrosian and Vatican Libraries he became known to thousands of scholars ; but the *érudit* is of small account in world affairs ; while his thirty years as a convent chaplain were spent in an apostolate, which though wide was necessarily hidden.

Yet this "Nazareth" period (twice the length of our Lord's) was to equip a keen mind with a faculty for thorough investigation and balanced judgement invaluable in nuncio and pope, while his alpine adventures endowed him with that high courage and physical strength that have proved such priceless assets to the most harassed and hard-worked man in the world.

In 1918, with a laconic "What day can you leave?" Pope Benedict smothered all the scholar's objections to his appointment as Visitor (later Nuncio) Apostolic to Poland, now after a century of partition unified, but of three disparate elements. "Three years of life packed with adventurous realism" took him the length and breadth of Poland and into Lithuania, Latvia, Esthonia and Finland, threading his way through a tangle of unprecedented problems with all the patient thoroughness of the research student.

Nine days after leaving Warsaw the Nuncio was made Cardinal Archbishop of Milan in characteristic fashion : "In this appointment God and myself alone had a say," was the Pope's remark. In a few short months he himself was giving the Papal Blessing from the outer balcony of



S. Peter's as a pledge of peace to mankind. This restoration of the peace of Christ through the reign of Christ can be seen running like a golden thread through all the new Pope's words and deeds, unifying them in a single aim. The Feast of Christ the King, Catholic Action to win men through those of their own class and profession, the great social encyclicals, the series of concordats (especially that with Italy, which, coupled with the Lateran Treaty, will be regarded by secular historians of the future as the central act of this pontificate), efforts at reunion, organized work for the missions—all have been inspired by that one burning desire for Christ's kingship to be recognized by the whole human race.

The success or failure of this appeal cannot yet be estimated; indeed, the harvest of Pius XI's generous sowing will hardly be reaped a lifetime hence. This prematureness in a study of the reigning Pope is seen also in the inevitable paucity of material for the inner history of the pontificate. Fr. Hughes's book, a large part of which is a simple digest of papal pronouncements, does not pretend to be more than a passing sketch. For this reason the author's established reputation as an historian cannot be enhanced by it. Yet the book is well above the average of its type, and, being both workmanlike and readable, will be of real utility to the general reader.

Those who know Fr. Hughes's gift for forceful expression and a frequent fine phrase will regret such slips as "won through", "the expedition was on", "tough bit" and that unpardonable "desiderate". The same charge of being slipshod must be brought against the publishers for the poverty, in quality and quantity, of the prints in a "life" which should, and could so easily, be profusely illustrated—a clear case of miserliness in the midst of plenty.

GORDON ALBION.

*The Catholic Church in Modern Scotland.* By Peter F. Anson.  
(Burns Oates and Washbourne. Pp. 234. 7s. 6d. net.)

MR. ANSON is admirably qualified to write on the history of the Church in Scotland since the Reformation; he knows his subject, he loves his subject, and he has patience

for the necessary and sometimes tiresome research which even a short book of this kind involves.

His sketch, by no means undetailed, covers all the ground from the appointment of the first prefect apostolic in 1653 to the restoration of the ordinary hierarchy in 1878 and down to such recent events as the no-popery outbursts in Edinburgh in 1935. The material is arranged schematically so that the progress of each vicariate and diocese is dealt with separately, the whole held together and unified by general chapters on the prefecture era, the vicariate era, and social and religious life in Scotland today. Two discouraging things that emerge are the deplorably poor state of liturgical worship and the fewness of conversions to the Faith, comparing unfavourably in both respects even with such solidly Protestant countries as Norway, Sweden, and Denmark. Mr. Anson makes some judicious remarks with regard to the spreading of the Faith, noting that, for historical reasons, the clergy in Scotland tend to be its "curators" rather than its apostles.

The reader gets a fine impression of the labours of the great bishops Thomas Nicholson, James Gordon and George Hay for the faithful remnant, especially in the Isles and the Highlands, during the eighteenth century, but of necessity such interesting questions as the seventeenth-century differences between secular clergy and Jesuits, Jansenism, and the Irish in Glasgow are only lightly touched; they must be the concern of that new and detailed history of the Church in Scotland for which Mr. Anson calls in his preface.

The book is illustrated by twelve of the author's excellent drawings, but suffers from a number of slips in proof-reading: e.g. on p. 61, are we to understand that Bishop Nicholson confirmed every single Catholic on Uist? On page 121 it is worth noting that Glengarry county in Ontario got its name not from the Glengarry Fencibles in 1803 but from a settlement of MacDonells who moved thither from the colony of New York in 1792 (see Mr. W. L. Scott's article in the 1934-35 report of the Canadian Catholic Historical Association).

Since Messrs. Burns Oates and Washbourne have now given us books on the Church in modern Scotland and

modern Wales, may we hope that they will extend the work to England and Ireland? Granted that the subject is there much larger and covered in detail in a number of books, still there is surely room for handy accounts, well written, critical and free from what has been called "devotional noises".

D. D. A.

*The White Fathers in Africa.* By Donald Attwater. (Burns, Oates & Washbourne, 1937. Pp. 116. 3s. 6d. Paper covers 2s. 6d.)

THERE is no Georges Goyau in England to see to it that books on the missions shall have their right place, a prominent one, in Catholic literature: we are also told that there is no public for this sort of book. It looks as if Mr. Donald Attwater could easily become our English Goyau, and he has done his work so well in *The White Fathers in Africa* that the book should find its own public and take away what is certainly a reproach.

It tells briefly the whole history of the White Fathers, whose work Cardinal Hinsley describes in the preface as "one of the grandest triumphs of missionary enterprise", and is a model, if not a marvel, of compression, especially as it reads like a story. Somehow, the author also manages as he goes along to introduce anecdotes and a host of details—for example, how far mission stations are apart, what a day in the life of a missionary is like, and the story of the boy who drank all the holy water. There is even enough about the Uganda martyrs to whet the appetite of any Catholic for this glorious page of history with its rich consequences in the success of the White Fathers.

As if this were not enough, there are nearly thirty excellent illustrations—the one facing page 60, "Scene from the Pulpit", should be studied with awe—as well as three maps and a plan of a mission-station.

Books like this take us right out into the Catholic world, and we hope Mr. Attwater will conduct many more such excursions.

GEORGE TELFORD.

## CORRESPONDENCE

Février, 1938.  
Lourain, le 2.

Monsieur le Directeur,

En vous remerciant de l'attention si bienveillante qu'un de vos collaborateurs a bien voulu donner à l'article du Chanoine Theissen sur la première confession des enfants (N.R. Th., Octobre 1937, p. 879-881 ; CLERGY REVIEW, Janvier 1938, p. 90-91), puis-je vous faire remarquer un passage qui n'a pas été bien interprété dans le résumé du CLERGY REVIEW, et qui semble assez important pour que je vous écrive à ce sujet. Votre collaborateur dit, p. 91 : "The commandment-method should be reserved until the children ('now about nine !') are preparing for First Holy Communion." Cela pourrait faire croire qu'en Belgique la première communion est faite généralement vers 9 ans, alors que, selon les prescriptions de Rome la première communion dès 7 ans est devenue tout à fait générale dans toutes les paroisses. Mais on a gardé la coutume de solemniser une journée spéciale dans la vie de l'enfant, vers l'âge de 10-11 ans, qui répond à ce qu'était autrefois la "première communion" et s'appelle aujourd'hui "communion solennelle". Cette journée comprend la communion en commun de tous les enfants du même âge, une profession de foi, la rénovation des vœux du baptême, la consécration à Marie, etc. Deux années d'enseignement spécial de la religion à l'église (outre celui de l'école) la préparent. Elle est précédée immédiatement d'une retraite de trois jours, etc. C'est au début de ces deux années de catéchisme, vers l'âge de 9 ans, que fait allusion le Chanoine Theissen. Mais à ce moment la plupart des enfants ont déjà communiqué souvent, tous les mois, toutes les semaines, ou même tous les jours, depuis qu'ils ont six ou sept ans. Seuls ne l'ont pas fait les enfants de familles qui ne pratiquent pas leur religion et se tiennent à l'écart de l'église. Car même ces familles-là tiennent à envoyer leurs enfants à la "communion solennelle", et c'est par cette coutume que l'on atteint encore bien des enfants de milieux hostiles ou indifférents.

Pensant que ces précisions pourront vous intéresser, j'ai pris la liberté de vous les écrire.

Veuillez agréer, Monsieur le Directeur . . .

Le Directeur de la *Nouvelle Revue Théologique*,

J. LEVIE, S.J.

## BOOKS RECEIVED

ECONOMIC PLANNING IN AUSTRALIA, 1929-36. By W. R. Maclaurin.  
(London: P. S. King & Son. 304 pp. 15s.)

THE KINGDOM OF GOD AND HISTORY (CHURCH, COMMUNITY AND STATE, Vol. III). By H. G. Wood, C. H. Dodd, E. Bevan, E. Lyman, P. Tillich, H. D. Wendland, C. Dawson. (London: Geo. Allen & Unwin. 216 pp. 7s. 6d.)

ORBIS CATHOLICUS. Edited by Donald Attwater. (London: Burns Oates & Washbourne. 314 pp. 7s. 6d.)

THE SPIRITUAL LETTERS OF DOM JOHN CHAPMAN. Edited by Dom Roger Hudleston. Hart Library edition. (London: Sheed & Ward. 342 pp. 5s.)

ANCIENT HEBREW POEMS. Metrically translated with Introduction and Notes. By W. O. E. Oesterley, D.D., Litt.D. (London: S.P.C.K. 207 pp. 6s.)

THE ANAPHORA OR GREAT EUCHARISTIC PRAYER. An Eirenical Study in Liturgical History. By Walter Howard Frere, C.R., D.D. (London: S.P.C.K. 212 pp. 8s. 6d.)

*(Continued on next page)*

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- COMMUNISM AND ANTI-RELIGION. By J. de Bivort de la Saudée. Translated by Reginald Dingle. (London: Burns Oates & Washbourne. 119 pp. 3s. 6d.)
- A HISTORY OF POLITICAL THEORY. By George H. Sabine. (London: George Harrap & Co. 797 pp. 15s.)
- CHRISTIAN PERFECTION AND CONTEMPLATION. According to St. Thomas Aquinas and St. John of the Cross. By Rev. R. Garrigou-Lagrange, O.P. Translated by Sister M. Timothea Doyle, O.P. (London: B. Herder. 470 pp. 14s.)
- ONTOLOGY. A Class Manual in Fundamental Metaphysics. By Paul J. Glenn, Ph.D., S.T.D. (London: B. Herder. 340 pp. 10s.)
- THE GREAT REDEEMER. Sermons on the Passion and Death of Christ By Very Rev. T. Toth, Professor, University of Budapest. Translated by V. G. Agotai. (London: B. Herder. 301 pp. 12s.)
- SEX PSYCHOLOGY IN EDUCATION. By Rudolph Allers. Translated by Sidney A. Raemers, Ph.D. (London: B. Herder. 287 pp. 10s. 6d.)
- A MODERN GALAHAD: ST. JOHN BERCHMANS. By Albert S. Foley, S.J. (London: G. E. J. Coldwell. 241 pp. 10s. 6d.)
- HUYSMANS, OR LES FRONTIÈRES DU CHRÉTIEN. By M.-M. D'Armagnac. (Paris: La Bonne Presse. 197 pp. 10 fr.)
- AT THE BEDSIDE OF THE SICK. Precepts and Counsels for Hospital Nurses. By Mother Catherine de Jésus-Christ. (London: Burns Oates & Washbourne. 152 pp. 5s.)
- L'ARCHEVÊQUE EUDES RIGAUD ET LA VIE DE L'ÉGLISE AU XIII<sup>e</sup> SIÈCLE. By Pierre Andrieu-Guitrancourt. (Paris: Librairie du Recueil Sirey. 463 pp. 80 fr.)
- THE DRAGON AT CLOSE RANGE. By Rt. Rev. William C. McGrath, Prefect Apostolic of Lishui, Chekiang, China. (Scarboro Bluffs, Ont.: St. Francis Xavier Seminary. 212 pp. \$2.45 post free.)
- PHILOSOPHIA SCHOLASTICA, Vol. II (PSYCHOLOGIA, THEOLOGIA NATURALIS). By Franciscus Xav. Calcagno, S.J. (Neapoli: M. d'Auria. 570 pp. 19 lire.)
- ANNE DE BOLEYN. By Marcelle Vioux. (Paris: Fasquelle Editeurs. 198 pp. 15 fr.)
- CONFIRMATION IN THE MODERN WORLD. By Matthias Laros. Translated by George Sayer. (London: Sheed & Ward. 229 pp. 7s. 6d.)
- PRIEST AND PEOPLE CO-OPERATE IN HOLY MASS. By John J. Wynne, S.J. (New York: The Home Press. 62 pp. 10 cents.)

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